The Great Pyramid

Its Builder

and Its Prophecy.

By COLONEL J. GARNIER.

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THE SEMITIC PATRIARCH AND SHEPHERD KING,
"SET THE POWERFUL."

THE GREAT PYRAMID:

ITS BUILDER AND ITS PROPHECY.

WITH A REVIEW OF THE CORRESPONDING PROPHECIES OF SCRIPTURE RELATING TO COMING EVENTS AND THE APPROACHING END OF THE AGE.

New and Revised Edition,
with Additional Chapters on the Prophecies bearing upon Present and Coming Events in Great Britain.

BY

COLONEL GARNIER

(LATE ROYAL ENGINEERS),

Author of "The Worship of the Dead," &c.

"For the vision is yet for the appointed time, and it hasteth toward the end and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay."—HABAKKUK II. 3, R.V.

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PREFACE.

THE evidence which reveals the identity of the builder of the Great Pyramid is a condensed summary of the evidence in the Author's larger work, "The Worship of the Dead." The testimonies brought forward in that work, being in direct disproof of the theories and speculations of those modern philosophers who reject the authority of Old Testament history, the book, as might be expected, has been strongly attacked by them. But they have been unable to refute the Author's conclusions.

In the present work the Author shows that, when the symbolism of the Great Pyramid is interpreted in accordance with the principles of Scripture, its prophecy most remarkably corresponds with the prophecies of Scripture, which foretell the time of the termination of the present age.

There are few things, however, so distasteful to the world in general, including no small portion of the religious world, as an attempt to interpret the prophecies of Scripture concerning the time of the second coming of Christ and the end of the age. Every error of past expositors of these prophecies has been appealed to in order to cast contempt on the whole enquiry.

But the folly of this is evident when it is considered that in so doing they may be simply fulfilling the prediction that "none of the wicked shall understand." On the other hand, it is stated that "the wise *shall* understand"; that true Christians will be able to "see the day approaching," and "are not in darkness that that day should overtake them as a thief." But how should this be the case without study and enquiry on their part?

It is true that, as stated by Christ, none will know the exact "day and hour" of the end, and, in spite of the existence of strong evidence pointing to a particular year,

there is still, in this evidence itself, an element of uncertainty. Yet the degree of this uncertainty would seem to be limited, and the Author has pointed out that the amount of the probable error may be expected to steadily diminish as the day approaches.

A brief reference may here be made to a prophetical work by Sir Robert Anderson, LL.D., which has attracted some attention, viz., "*The Coming Prince.*" Sir Robert Anderson's able championship of the Bible claims the gratitude of every true Christian, and tends to beget confidence in whatever he may write on religious subjects. It is the more necessary, therefore, to draw attention to anything said by him which may seem to obscure the true import and purpose of certain prophecies.

In "*The Coming Prince*" Sir Robert has more or less opposed the *primary* application of the prophecies of Daniel and St. John to the past events of the dispensation which is now drawing to a close (as hitherto interpreted by the great mass of Protestant expositors). But his arguments against this application are based upon the errors of past expositors, more especially on those of Mr. Elliott; and it will be seen in the following pages that these errors, when eliminated, in no way affect the general accuracy of the interpretation, but that these prophecies apply with remarkable exactness to the events of the past, while, on the same principle of interpretation, they throw a strong light on the nature and significance of present events and on those of the immediate future, the recognition of which is of the most solemn importance to all living Christians.

Sir Robert does not, indeed, like the Romanist, deny a partial and imperfect fulfilment of these prophecies in the events of the past; but this is of little use, for, unless the *intended* application of these prophecies to the past events of this dispensation is fully recognised, the Christian is completely deprived of the beacon which reveals the true significance of those fast approaching events which would seem to constitute the darkest hour in the world's Spiritual history. The Author has, therefore, at some length shown, from the testimony of Scripture, the absolute necessity for this interpretation, and, at the same time, has drawn attention to the contempt of Christ's warnings and the fallacies of those writers who have sought to entirely discredit it.

In other respects the Author finds himself in agreement with Sir Robert's views, and especially with regard to the error of those who deny that there is to be any future literal fulfilment of these prophecies. He has shown that the past and the future fulfilments are both true, and are both component parts of one great whole; that the past fulfilment, although limited in territorial extent, has been, nevertheless, the preparation for, and foreshadow of, the future, while the future fulfilment, affecting the whole world, will be the ultimate development and culmination of the evil of the past—the crowning manifestation of that "Mystery of Iniquity" which began to work from the very days of the Apostles.

The limits of the book made it impossible for the Author to enter into a detailed interpretation of every feature of these prophecies, nor was it deemed necessary to do so, more especially with regard to those portions, the fulfilment of which has been fully explained by previous writers.

With regard to the future literal fulfilment, the Author has ventured to make a forecast of certain future events relating especially to this country, the nature of which has hitherto been shrouded in obscurity. This forecast is based on a careful comparison of numerous prophecies throughout the Bible, and the arguments in support of it appear to be sound and worthy of consideration, but whether it is correct or not, the future alone can determine.

In conclusion, while fully recognising his liability to error, the Author hopes that this work may contribute in some measure to the understanding of a subject, the great importance of which, not only to Christians now living, *but to those who have lived and died during the past ages of the Dispensation*, is indicated by the words pronounced *eighteen centuries ago*:—

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: *for the time is at hand*" (Rev. i. 3).

PREFACE TO SECOND EDITION.

THE rapid development of events during the last six years has thrown a great increase of light on the meaning of the prophecies relating to the immediate future, and more especially to the very serious and solemn events which threaten Great Britain, and which are in course of fulfilment before our eyes. The great importance of the subject has therefore led the Author to enter into a good deal of detail on the subject of these and some other prophecies, which has added considerably to the length of the book; but it is believed that these additions will repay perusal.

These events and a more careful analysis have also shown the necessity of slightly altering the explanation of the Great Pyramid symbolism. As previously explained, the passages of the Great Pyramid seemed plainly to symbolise *spiritual states* of the human race, or of portions of it, and the duration of those states. If, then, the Grand Gallery is symbolic of the Christian dispensation, it was natural to suppose that its termination would indicate the opening of the Great Day of the Lord. But, as will be seen, there are reasons for concluding that this is not the case. The Great Pyramid passages do not indicate great *events* in human history, and the change which takes place at the termination of the Great Gallery is simply symbolic of a change in "spiritual state," a change which implies, indeed, the near approach of the end, but is not the end.

The Author's conclusions on this and other points may prove to be incorrect, but they may, nevertheless, be the means of helping many to recognise the true interpretation as the day draws nearer.

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PART I.

THE GREAT PYRAMID.

THE GREAT PYRAMID:
ITS BUILDER AND ITS PROPHECY.

CHAPTER I.

The Story of the Great Pyramid.

The Pyramids of Egypt have in all ages excited the wonder and interest of mankind, but this wonder and interest has been mainly confined to those which are situated at Ghizeh, near the present city of Cairo. There are more than a hundred pyramids scattered throughout Egypt, but most of them are of little importance, and they are more or less in ruins. Those at Ghizeh are unique in their characteristics and in their history, and are, moreover, still in good preservation.

They are nine in number, built upon a raised plateau of rock on the western side of the Nile, on the border between the fertile land and the desert, from which they once looked down upon the ancient city of Memphis. They have all a square base, from which the structure rises, at somewhat varying angles of slope, to the apex, and in this they differ from other pyramidal buildings of ancient times.

The Great Tower of Babylon was also a pyramidal structure, with a rectangular, but not a square, base. It was built in the form of seven blocks of masonry, each being less in area than the one below it, thus leaving an exterior platform at its base from which a slope, or steps, ascended to the next platform, while on the summit of the highest was the temple of Belus. The Pyramids of Mexico, as described by the followers of Cortez, were built on precisely the same plan as that at Babylon, with a temple on

the summit dedicated to the Sun God, on which multitudes of human victims were yearly sacrificed. There are also the remains of a similar Pyramid at Saggarah in Egypt, but it was of rude construction, and was probably older than even those of Ghizeh.

Of the Pyramids of Ghizeh there are only three which are of any note, or size, and the smaller ones are now little more than ruins. Of these three, the oldest and first built, according to Horodotus,* was the Great Pyramid constructed by "*Cheops*," pronounced "*Keops*." His successor "*Chefren*," or "*Kefren*," built a smaller one; and the successor of Chefren, who is called by Herodotus "*Mycerinus*," built a third, which is much smaller than either of the two first.

This account is confirmed by Manetho, and by the monuments. Manetho says that the Great Pyramid, "said by Herodotus to have been built by Cheops," was built by "*Suphis*," and that his successors were "*Suphis II.*" and "*Mencheres*." Now Suphis is simply the Hellenised form of "*Shufu*," the monumental name of this king. For as the Greeks had no letter *h*, and, like modern nations, always substituted their own form of termination for foreign names, "*Shuphu*" would become "*Suphis*." But in upper Egypt *Kh* was substituted for the *Sh* of lower Egypt, and "Shuphu" therefore became "Khuphu"; and as the Greeks constantly substituted a double vowel for the Egyptian *u* "*Khuphu*" would become "*Keophis*," and thence "*Keops*" or "*Cheops*."

On the monumental lists the name of the successor of "Khufu," or "Shufu," is "Khefra," or "Shefra," and the Hellenised form of the latter would be "*Sephres*." "Shefra," therefore, appears to have been another name of the second Suphis, or Shufu. For the name "Shufu," which was applied to both the builder of the Great Pyramid and his successor, is merely a soubriquet meaning "*long-haired*," indicating that both these kings possessed that peculiarity, which distinguished them from the rest of the Egyptians, who scrupulously shaved; and it also indicates that the first Suphis may have had, like the second, another name.

The name of Suphis II. is found in the Great Pyramid written as "Num Shufu," together with that of Shufu, or Suphis I., and with the signs of conjunction between them,

* Herod. II. 124, 127, 134.

showing that they reigned conjointly, and that "Num Shufu" was for some time co-regent with Shufu, and also that he took part in the completion of the Pyramid. Now "Num," or "Knum," was the tutelary deity of Elephantine, the first seat of government of Upper Egypt, which indicates that "Knum Shufu" was for some time viceroy there, probably while co-regent with Shufu. Accordingly we find, that the second king of Manetho's Elephantine dynasty was "*Sephres*," *i.e.*, "Shefra," or "Khephra." The Chepren or Kephren of Herodotus was plainly the Hellenised form of the latter name.

The monumental name of the successor of Shufu and Shefra is "*Men-Kara*," which is written by the Greek copyists of Manetho "*Mencheres*," and by Herodotus as "Mycerinus." It is clear that Menkara is the "Mycerinus" who built the third Pyramid, for the Mummy and Coffin of Menkara have been found, in the Sarcophagus in the central underground chamber of that Pyramid, with his name and titles on it.

Both the second and third Pyramids were clearly intended to serve as sepulchres for the kings who built them, and it has been hastily concluded, by some, that the Great Pyramid was built for the same purpose. But, in the first place, it is stated by both Diodorus and Herodotus that Cheops was *not* buried there.

Secondly, the scientific, cosmical, and prophetical knowledge symbolised by the general proportions of the Great Pyramid, and by the lengths and dimensions of its interior passages and chambers, is so profound, that they suggest a wisdom which is more than human, not merely on account of the knowledge itself, but on account of the remarkable way in which this knowledge is expressed by the relations of a few simple measurements. Moreover, this scientific and cosmical knowledge was entirely unknown, at the date of its construction, even to the builder himself. For had he possessed this knowledge he would have imparted it to others, and the records of it would have been handed down to succeeding generations. But it is only of late years that modern scientific research has discovered it.

To suppose, therefore, that this wonderful knowledge was displayed merely for the construction of a monumental tomb of a dead king is absurd. Not only could it add nothing to

his posthumous glory, but, being wholly unknown, it was utterly without significance. Those who recognise the knowledge symbolised by the Great Pyramid, must regard the tomb theory, and other theories, as childish and wholly insufficient to account for this remarkable symbolism. They have been merely invented by those who, in their desire to repudiate and shut their eyes to these symbolisms, are ready to substitute any theory of its construction, however puerile.

Thirdly, to argue that because the second and third Pyramids were intended to be the sepulchres of the kings who built them, therefore, the Great Pyramid was built for the same purpose, is false reasoning. It is to substitute effect for cause, and we might as well argue, because the ape, having seen its master shave, thereupon, in attempted *imitation* of the process, cut its own throat, that the master used his razor for the same purpose.

For it is clear that the second and third Pyramids were built in *imitation* of the first, and not the first in imitation of them. With the exception of the passages descending from its north face to the underground chamber in its centre, the builders of the second and third had no knowledge of the secrets of the interior of the first Pyramid, or of the principles on which it was constructed. The other ascending passages and chambers, which end high up in the interior of the first Pyramid, were hermetically sealed, and this was done with such precision of workmanship that there was nothing to indicate that they existed, nor would they in all probability have ever been discovered, but for an accident to which we shall refer later on.

The descending passage, and the underground chamber, however, were known to the ancients, as Roman letters have been found inscribed on the latter. This was apparently all that the builders of the second and third knew of the interior of the first Pyramid, for, as proved by Colonel Howard Vyse, there are no chambers or passages in their interior except the passages which lead to the underground chamber, in which the sarcophagus for the mummy of the dead king was to be entombed. It is therefore clear, that their builders imitated the first Pyramid just so far as they knew it, and being utterly ignorant of the symbolic significance of its exterior proportions, and of the existence of the ascending passages and interior chambers, which had an

equally profound symbolic significance, they only supposed that its underground chamber was intended as a burying place, and constructed their Pyramid in supposed imitation of it. Yet, even in this, they were clearly in error; for while their own sepulchral chambers were carefully finished and adorned, with an equally carefully constructed stone sarcophagus in each, the floor and sides of the underground chamber of the Great Pyramid are rough and unfinished, and consist of the shapeless virgin rock on which the Pyramid was built; and there is no sarcophagus in it, or place for one.

The great Pyramid, and also the second Pyramid, were originally covered with highly polished white *marble* or limestone, the glittering effect of which excited the admiration of the ancients; and this outside casing was preserved untouched for over 3,000 years, until it was stripped off for building purposes by the Egyptian Caliphs, about 900 A.D. The third Pyramid, on the other hand, was cased with polished *granite*, a much more expensive and difficult stone to work, but entirely useless for the purpose, indicating that its builder was ignorant of the knowledge possessed by the builder of the Great Pyramid. For granite, although far harder than limestone, is liable to great expansion under a hot sun, and a corresponding contraction by cold nights, which gradually breaks up and disintegrates the material of which it is composed, with the result that the casing-stones of the third Pyramid are warped and contorted, and have entirely lost their original shape. Limestone, on the other hand, is subject to very slight expansion and contraction by heat and cold, and has a tendency also to exude an iron oxide, which forms a sort of varnish effectually preserving it from deterioration. Granite, however, on account of its hardness and endurance, when not exposed to alternations of heat and cold, is largely used in the construction of the *internal* chambers of the Great Pyramid.

The general form and principle of construction of the Great Pyramid, is that the length of one of its sides at the base, and the angle at which the sides rise from base to apex, are such that the height bears the exact relation to twice the length of one side, that the diameter of a circle does to its circumference, a proportion which is denoted by 1 to 3. 14159, and which in mathematical language is expressed by the Greek letter π (Pi), and this proportion

continually appears also in the relations to each other of the dimensions of its internal chambers. The general arrangement of these internal chambers, and the passages leading to them, is shown on the *diagram* at the beginning of Chapter V. There is, first, the descending gallery to the subterranean chamber; about 90 feet from the entrance, the first ascending gallery commences ; and this continues nearly 130 feet, when it opens out into the Grand Gallery, 157 feet in length. The descending passage, and the first ascending passage, are both about 4 feet high, and 3 feet 6 in. wide, but the Grand Gallery is 7 feet wide, and exactly 7 times the height of the previous galleries. About 5 feet from the termination there is a step 3 feet high, and from this point the floor is level. At the end of the Grand Gallery there is a low passage, which leads into what is called the "Antechamber," and another low passage leading from the Antechamber to what is called the "King's Chamber," which is about 34 feet long, 17 feet wide, and nearly 19 feet high. There is also another low passage which branches off from the Grand Gallery near its commencement, and runs horizontally under it, terminating in a chamber which is called the "Queen's Chamber," the centre of which is exactly under the apex of the Pyramid. The names given to these chambers are those based on the "tomb" theory, which was the first speculation with regard to their meaning, and before the remarkable symbolisms of the Pyramid itself and of its interior had been discovered. Under the "tomb" theory the "King's Chamber" was supposed to be the burial place of the King, and the "Queen's Chamber" that of the Queen. As their names have ever since clung to them, they will be retained in the present work. These chambers and passages, and the symbolisms indicated by their dimensions, and by the dimensions of the Pyramid itself, will be fully considered in Chapters III. and IV.

It may be mentioned, however, that the unit of measure used for the superficial and ordinary dimensions, was the Egyptian cubit of 20·625 inches, but that for its more important measurements and symbolisms a cubit of 25·025 British inches was used, and this is exactly one twenty-millionth of the earth's polar axis, which, according to the average of the latest and most accurate measurements, is 500,500,000 British inches.

It may be remarked that the Great Pyramid is exactly oriented, the side on which the entrance passage commences, looking due north.

The date of its construction is indicated by the Pyramid itself. For the entrance passage points to a certain stellar conjunction near the pole which astronomy shows took place in the year 2170 B.C.*

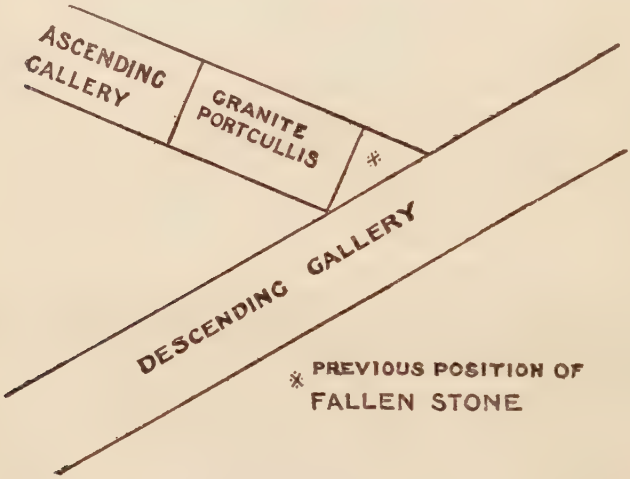
For three thousand years the secrets of its internal chambers and passages, with the exception of the first descending passage, remained concealed from human knowledge. Yet it is evident that its designer had anticipated the time when it would be explored. Had those internal chambers been hermetically sealed against the outer air, it would have been practically impossible to have explored them, for the air in them would have been quickly exhausted of the oxygen, and the explorers would have died from asphyxiation. But they were not hermetically sealed, but were provided with carefully constructed air shafts, leading to the outside of the Pyramid at a great height above the ground, which insured a constant supply of fresh air. Now this is in itself remarkable, for it shows that the designer had carefully provided for its future careful exploration, and that this exploration had been *foreseen and intended*, although not of course by the *builder*.

In 820 A.D. the Caliph Al Mamoun, incited by fabulous stories of the vast wealth which lay concealed in its interior, determined to explore it. Apparently he was unaware of the entrance to the first descending passage, and it is probable, therefore, that the casing stone over it formed a door revolving on a pivot, like the doors to certain other ancient buildings of stone, and this, when closed, fitted so exactly as to give no indication of an entrance. He therefore forced an entrance, commencing in the centre of the north side, the actual entrance passage being a little to one side of the centre. He also commenced from a point much lower down than the entrance to the descending passage, but working in a horizontal line the workmen gradually approached nearer to the descending passage. The labour of excavation was excessive, and seemed to be fruitless, until one day, while the workmen were probably resting, they heard a heavy stone fall in the interior not far from them.

* See Chapter IV. for the explanation of this date.

With renewed hopes they resumed work, directing the excavation towards the place where the sound was heard, and eventually burst their way into the descending passage, and there found the fallen stone.

The fall of this stone revealed what had been concealed to all previous explorers of the descending passage. It was a prism shaped stone which had fallen from the roof of the gallery, where it had closed the lower end of the first ascending passage, completely concealing its existence, and this its fall now revealed.



But the passage was still closed by a huge block of granite exactly filling it, which could not be cut away with the tools then in existence. The only thing to be done was to excavate a passage in the softer limestone which surrounded it, and this having been accomplished, a way was made into the first ascending passage, and the whole of the interior of the Pyramid became for the first time revealed.

But the fabled treasures were found to have no existence, and nothing was discovered but empty passages, and empty chambers, constructed with the most perfect workmanship and finish, and an empty granite coffer without a lid. Nor was it until another thousand years had elapsed, that modern scientific research began to enquire into the meaning of these wonderful chambers and passages, and the object of their construction.

What that meaning and object was, has only been partially elucidated, but enough has been discovered to show their solemn importance and significance to every unprejudiced person, as will be explained in the following chapters.

CHAPTER II.

The Builder of the Great Pyramid.

The remarkable knowledge and wisdom evinced by the symbolic dimensions of the Great Pyramid, and its internal chambers and galleries, has led many to ask who the builder, King Cheops, or Shufu, could have been? And the answer to this question seems all the more important from the fact that, in addition to the scientific and cosmical knowledge symbolised by the Great Pyramid, it would appear to exactly symbolise the spiritual history of man, and the duration of the Jewish and Christian dispensations to the end of the present world or age.

Now, Manetho speaks of this King Suphis and his successors as being of a "*different race*" to the rest of the Egyptians; and Herodotus states that they were regarded by the Egyptians with such hatred that they do not like even to mention their names. He says that Cheops made the Egyptians to work for himself, viz., in building the Great Pyramid. But this could not of itself have been the cause of their hatred, because the mighty temples of Karnac and Luxor, at Thebes and elsewhere, built by the Theban kings, must have involved an equal amount of labour, and yet they called forth no hatred towards their builders. Nor did the building of the third Pyramid call forth any hatred towards Mencheres—who was one of the most honoured kings—by the priesthood of later times. Herodotus says that the people employed in the building of the Great Pyramid worked in relays, each for three months only in the year, during which time they were supplied by the Government with free rations, so that they were treated with probably far more kindness and consideration than the workmen who were forced by the Theban kings to build their temples and palaces. It is very clear, in short, that the labour required to build the Great Pyramid was not the cause of the hatred towards Cheops and his successor. But the Egyptians were idolaters, worshippers of the sun and and moon, and the powers of nature, and of birds and beasts

and creeping things, in which the spirits of their gods were supposed to reside; and we are told by Herodotus that the priests informed him that Cheops shut up all the temples, and prohibited sacrifices to the gods, or, in other words, he put down all idolatry, which the priests describe as "plunging into every kind of wickedness." This state of things continued during the reign of Cheops himself and of his successor, or for a period of 106 years, until the reign of Mycerinus, or Mencheres, who re-opened the temples, and restored the worship of the gods.*

Thus, while Cheops and Chephren were objects of hatred, the memory of Mycerinus was treated with reverence and honour.

Who, then, could Cheops, this enemy of idolatry, and champion and witness for the true God, have been? Who was this king of "*different race*" from the rest of the Egyptians, and the builder of a structure which evinces a scientific, cosmical, and prophetical knowledge, which, to those who have studied and recognised it, seems impossible to account for except on the supposition that it was of divine origin?

This question has been carefully considered and answered by the author in his book on the "Origin and Nature of Pagan Idolatry,"† to which he must refer the reader, as the evidence, depending as it does on the early history of the world in the ages immediately after the Deluge, is too voluminous to be given here. A brief description, however, of the nature of the evidence, and a summary of the conclusions attrived at, may be attempted.

The testimony of Pagan writers, of different ages and nations, is practically unanimous in asserting that the Pagan gods had once been human kings who had reigned on the earth, and they also believed that their spirits, after death, occupied the sun, moon, and stars, which were therefore regarded as intelligences. This human origin of the gods has been denied by certain modern writers, especially by those with Roman Catholic proclivities, whose religion, like that of Paganism, consists of the worship of the dead. But

* Herod. II. 124, 127—129.

† "The Worship of the Dead; or, the Origin and Nature of Pagan Idolatry, and its Bearings on the Early History of Egypt and Babylonia." Chapman and Hall.

their objections to the testimony of the Pagans themselves, regarding the nature of their own religion, can be shown to be superficial and worthless. The chief objection raised by them is that there is ample proof that the gods were regarded as the great powers of Nature, including the sun, moon, and stars. There seems to be no doubt that this was the *primitive* form of idolatry, and that it was founded by the ancient "*Accadians*," whose prayers and incantations, in the Accadian language, to the various spirits who were supposed to control the different powers of nature, have been found on numerous tablets discovered in the ruins of Assyria.* These Accadians can be shown to be the Cushites, the people of Cush, and of Nimrod, who was the founder of the city of "Accad," and can very clearly be identified with "*Sargani*," or "*Sargon*," who, as shown by the inscriptions, was the first king of "Accad," "Erech," and "Ur."† There is evidence also to prove that the Accadians were the same as the "*Adites*," or "*Aribah*," the ancient inhabitants of Arabia, whose language, the "*Himyaric*," or "*Himyaritic*," was practically identical with the Accadian, and with the Cushite dialects of Africa. Portions of Arabia, in ancient times, were called after Seba and Havilah, two of the sons of Cush, and there seems little doubt that, although Cush and Nimrod, with a large proportion of the Cushites, went to Babylonia, and founded the first great empire of the world in the valleys of the Tigris and Euphrates, their original home was Arabia, in the interior of which the ruins of mighty cities, like those of Babylonia, are still to be found; these testifying to their extraordinary capacity as builders of the Cyclopean cities and temples, which to this day (as in Central India) remain as records of their ancient power and magnificence.

But the primitive idolatry that was founded by the Accadians, or Cushites, received a violent overthrow in Egypt, where Nimrod was put to death, and his father, who had been made king of the country, had to fly to Italy. The old religion was, however, subsequently revived in a cautious manner, and the basis of this revival was the worship of the dead monarch and his father and the queen of the former. These deified mortals were eventually identified with the

* See M. Lenormant, "Chaldean Magic and Sorcery."
† Compare Gen. x. 10.

sun, moon, and stars, and the Nature gods whose worship they themselves had instituted.

This overthrow of the primitive idolatry, and the death of the king, who afterwards became chief god of Paganism, is recorded in the mythologies of all the principal Pagan nations, and the *memorial of the death* formed the principal feature in the later Pagan worship.

This worship eventually spread throughout the world from its centre in Babylon, as is proved by the testimony of numerous ancient and modern writers, who recognise that Babylon was the original seat and centre of the ancient Paganism. It is also in accordance with the statement of the prophet—"Babylon hath been a golden cup in the Lord's hand to make all the earth drunken. The nations have drunken thereof, therefore are the nations mad" (Jer. li. 7).

Hence the religious systems of Babylon, Egypt, Phœnicia, Greece, and Rome were all intimately connected, the names of the Greek gods being derived from Egypt and Phœnicia, and those of Egypt and Phœnicia from Babylon, while Rome obtained her gods and religion partly from the Greeks and partly from the Etruscans, whose remains show them to have been a colony of Egyptian or Babylonian origin.

It is constantly insisted on by the Pagan mythologists that all their gods were originally *one* and the *same* god, the different names given to them representing the different deified attributes of the same original being. The same conclusion is arrived at by modern writers, such as Sir Gardner Wilkinson and Bunsen, in their description of the Egyptian gods; or, to be more exact, they say that these gods resolve themselves into *two* distinct sets of gods. Mr. Hislop, in his work on "The Two Babylons," has collected a mass of evidence to prove the same thing, but he has not sufficiently distinguished between the two sets of gods. For a careful analysis of their various characteristics shows that they really resolve themselves themselves into a trinity, consisting, firstly, of the father of the gods, who was also the great prophet, sage, and teacher of mankind, and originator of the primitive idolatry; secondly, of his son, who was the great king, conqueror, warrior, and giant hunter; and, thirdly, of a goddess, who was the wife of the father, and both mother and wife of the son, and who, although known

by many names, was universally recognised to be only one original being, and was called in consequence "*Dea Myriony-mus*," "the goddess with ten thousand names."

It appears that, at one time, the three sons of Noah were deified. They were known in Greek mythology as "*Cronus*," "*Japetus*," and "*Titan;*" and also as "*Saturn*" (who is the same as Cronus), "*Japetus*," and "*Typhon;*" Cronus or Saturn being *Ham*, Japetus, *Japheth*, and Titan, or Typhon. *Shem*. But, except in Egypt, where Ham was worshipped as the sun-god, Hamon, or Amon, he was not recognised among the gods of other nations, and his place was taken by his son *Cush*.

In India, also, whose gods and mythology were intimately connected with those of Greece and Egypt, it is said that "*Sama*," "*Chama*," and "*Pra Japeti*" are born of every "*Menu*" (also called "*Ish Nuh*," "the man, Noah"), and that these three were the human names of Brahma, Vishnu, and Siva. In this case, Pra Japeti is "the Lord Japeth," and as the final *a* in Chama and Sama is quiescent, Chama is evidently "*Cham*," the Egyptian name of Ham, and Sama is "Shem," whose name was written by the Greeks "*Sem*."

We are told by Eupolemus that the Babylonians state that their first king was "Belus," or "Bel." Now Belus was their principal god, but the inscriptions show that there were two gods of that name, the first being the father of the second, who was the more important god, and known by the epithets of "the only Son," "the eldest Son," "the firstborn of the gods." This second Belus was also known as "*Nin*," or "*Bar*," the Assyrian "*Hercules*," a giant hunter, who overcame the most formidable wild animals by sheer strength. The titles "Nin" and "Bar" both signify "the Son," and the evidence shows that the human original of the god was Nimrod, who was also a giant and mighty hunter. In accordance with this, the Greek lists of Babylonian kings represent "Ninus"—the Greek form of "Nin"—as succeeding Belus, showing that this Belus was the first of that name, and the father of the second Belus, or Nin, whose conquests, as recorded by Ctesias, exactly correspond with those of Nimrod. This shows that the first Belus was *Cush;* and the evidence proves that he was the ringleader in the attempt to build the tower of Babel, an undertaking which was not, as supposed by some, intended as a place of refuge

against the possibility of another deluge, but as a central temple for the worship of the gods, in order to keep together the rapidly increasing descendants of Noah, and prevent their being "scattered abroad on the earth" (Gen. xi. 4). We are told also that the city of Babylon was commenced at the same time, and *Cush*, or Belus, is therefore recognised as its first king in the lists of Babylonian kings.

The various other gods worshipped in Babylonia, Assyria, and other countries, can be identified with one or other of these two kings by their characteristics and attributes, by the etymologies of their names, by their relation to each other and to the goddess, and by the direct testimony of ancient writers.

Thus *Cush* may be identified with the father of the gods, as the elder "*Cronus*," the elder "*Belus*," "*Saturn*," "*Janus*," "*Chaos*," "*Vulcan*," "*Pan*," and the Egyptian "*Seb*," and "*Pthah*." He was also known under another aspect, viz., as "*Hea, the Lord of Understanding and Teacher of mankind*," "*the prophet Nebo*," "*Oannes*," "*the all-wise Belus*," "*Mercury*," "*Hermes*," or "*Thoth*" "*the god of celestial knowledge*," "*Meni the numberer*," or "*the Lord Moon*," "*Æsculapius*," etc. *Nimrod* was deified as the younger "*Cronus*," and the *younger* "*Belus*," "*Bilu Nipru*," "*Nin*," or "*Ninus*," "*Bel Merodach*," "*Hercules*," the giant "*Orion*," "*Tammuz*," "*Osiris*," "*Bacchus*," "*Jupiter*," "*Mars*," "*Pluto*," "*Dis*," etc.; while in another aspect, as a supposed re-incarnation of himself, he was called "*Apollo*," "*Horus*," and "*Cupid*."

The goddess was known as "*Juno*," "*Minerva*," "*Athena*," "*Diana*," "*Artemis*," "*Venus*," "*Aphrodite*," "*Bilta*," or "*Beltis*," "*Rhea*," "*Semiramis*," "*Ishtar*," "*Ashtoreth*," or "*Astarte*," and the Egyptian "*Isis*," and "*Neith*," etc. She was regarded as the mother of the gods, the queen of heaven, and was commonly spoken of as "*The Lady*."

Cush appears to have been the chief originator and mastermind of the primitive idolatry. As "Hea," he was known as "The Lord of Understanding and Teacher of mankind;" as "The prophet Nebo," "The all-wise Belus," "Hermes Trismegistus," who wrote the sacred books, "The God of all Celestial Knowledge, which being communicated by him to his priests, authorised them to inscribe their commentaries with the name of Hermes;" "who taught men the proper way of approaching the Deity with prayers and sacrifices;"

who was also "Mercury, the interpreter of the gods," and "Thoth, who first arranged these things which belonged to religion and the worship of the gods." Hermes, or Thoth, was also known in Egypt, and throughout Asia Minor, as "*Meni the Lord Moon.*" "*Meni*" is the Chaldee for "numberer," and it is evidently a cognate term to the Latin "*Mens*" or "*mind*," and to the term "*men*," given to the human race, as distinguishing them from the animals, by the possession of thought and calculation. For Hermes, or Cush, was the great "*mind*" of the ancient "Paganism," "the inventor of letters and arithmetic," "who first discovered numbers and the art of reckoning, geometry, and astronomy;" while, according to Wilkinson, he was regarded in Egypt as "the god of letters and learning, the means by which all mental gifts were imparted to man, and he represented the abstract idea of intellect or mind." As Meni, "the numberer," he was identified with the moon, because the moon was said to number the months.

The idolatry, taught by Cush, was the primary form of Paganism established by the Cushite Accadians, and it consisted of the worship of the sun, moon, and stars, and the powers of Nature, with which was associated the obscene worship of the Phallus. It was a system of magic and sorcery, and of intercourse with the spirit world; and from the numerous traditions in various nations, it was evidently a revival of antediluvian idolatry, and of the intercourse with the "Nephilim," or "Fallen Ones," *i.e.*, fallen angels,* which had filled the earth with violence, and had brought upon the world the judgment of the Deluge.

The attempt of Cush to establish the worship of the gods, by erecting the Tower of Babel as a great central temple, was defeated, and in consequence of the "confusion of tongues," the descendants of Noah were scattered abroad upon the earth. But his son *Nimrod*, on attaining to manhood, set forth for the conquest of the scattered peoples; and the various traditions show that he enforced this idolatry on the nations he conquered. His expeditions extended to the Indus and the Persian Gulf, to the south; to Bactria on the east; and included Egypt and the Japhetic peoples, scattered along the shores of the Mediterranean—"the isles," or shores, "of the Gentiles" (Gen. x. 5)—as far as the Straits of Gibraltar.

* See Jude 6.

But *Egypt*, and not Babylon, was the scene of the final history of the Cushite king and his father.

The intimate connection between ancient Egypt and Babylon, has been remarked by many. Both countries claim to have been the inventors of letters and writing; and there is the closest resemblance between their respective gods; while the ancient Egyptian language was similar to that of the Cushite Accadians of Babylonia. Now the identity of "*Osiris*," the Egyptian "Bacchus," with Nimrod is proved by a mass of direct and circumstantial evidence, too lengthy to give here in detail. The conquests of Osiris exactly correspond with those of Ninus and Nimrod. Osiris is stated to have been the son of Saturn, the Cronos of the Greeks, who is identified with Belus, *i.e.*, Cush, while Bacchus, the Greek Osiris, was the son of Æthiops, or Cush. Osiris is always represented as black, and as a Cushite or Æthiopian, and Diodorus states that the Egyptians, as distinguished from the Mestraoi, the descendants of Mizraim, were an Æthiopian, *i.e.*, Cushite, colony brought there by Osiris, and that the laws, customs, and religious observances of the Egyptians resembled those of the Cushites, the colony still retaining the customs of their ancestors—that Egyptian letters were called by ancient writers Æthiopian, *i.e.*, Cushite, letters, and that Hermes, or Thoth, was an Æthopian, or Cushite.

Egypt received its name from "*Ægyptus*," one of the names of the famous "Sesostris," whose history and conquests were identical with those of Osiris, Ninus, and Nimrod, and who in other ways can be identified with Osiris. Herodotus says that the Colchians, a colony established by Sesostris, were evidently *Egyptian*, not only because they had similar customs, but because they were black and curly-headed, and he always speaks of the Egyptians as *black*. Ægyptus or Sesostris is also stated to have been the son of Belus, *i.e.*, Cush, to have been the first King of Ham, and therefore Nimrod, and to have reigned in Egypt.

The historian Sanchoniathon states that the second Cronus or Belus, *i.e.*, Nimrod, having conquered Egypt, made Thoth king over the country while he was absent on his expeditions; and a similar story is told by the Greeks of Osiris, who, during his absence, left Hermes, *i.e.*, Thoth, in charge of the kingdom. From this it would appear that Egypt was

one of the first conquests of Nimrod, that he made his father king over the country, and that the ancient Egyptians consisted, not only of Mizraimites but of Cushites. Hence there were always *two races* in Egypt who alternately had pre-eminence, the *Mestraoi*, or descendants of Mizraim, and the black *Egyptians*, the people of Cush and Nimrod. Later, towards the end of the eighteenth dynasty, we are told that the Cushites from India came to Egypt, and from that time the Cushite element was predominant, as indicated by the Indian names of the kings after that time, viz., "*Rameses*." This also accounts for the fact, that in the time of Herodotus, the prevailing type of the people of Egypt was Cushite or Æthiopian.

From this it appears, that the first two kings of Egypt reigning conjointly were the god Osiris, whose human original was *Nimrod*, and Thoth, whose human original was *Cush*. This is also proved, both by the dynasties, and by the monumental lists of kings, in which the first two kings are always "*Meni*" or "*Menes*," and "*Athoth*" or "*Athothes*." *Menes* has been supposed to be "*Mizraim*," because the first colonists of Egypt were the descendants of the latter, but there is no other ground for the supposition, and by no ingenuity can the name "Menes" be made to be a corruption of the name "Mizraim." "*Meni*," the Lord Moon, was a title of Thoth, and that "Meni" or "Menes" is Thoth is proved by the name of his son and successor "Athothes," the son of Thoth, who is called by Eratosthenes "Hermogenes," *i.e.*, the son of Hermes or Thoth, which plainly shows that his father Menes was Thoth, or Cush, and that Athothes was Nimrod.

The traditions of the overthrow of these two kings state that Osiris, having established the government of Egypt, left Hermes, *i.e.*, Thoth, in charge of the kingdom while he was absent on his expeditions, but that *Typhon* (Shem), the *brother** of Osiris, during the absence of the latter, conspired against him, and having won over the heads of the people, caused him to be seized on his return, and put to death.

A similar story is told of *Titan* (Shem) in his war against Saturn (Cush) who, on his overthrow, fled to Italy, which

* The ancients applied the term "brother" to all collateral branches of the family, just as they called all direct descendants "sons."

received in consequence the name of "the Saturnian land," because it was said "Saturn was hidden there."

The original name of Typhon was "*Set*," and it was only in after ages that the title "Typhon" was given to him by the idolatrous priesthood, when they had regained their power; "Typhon" being the name of the evil principle with the Egyptians. "Set" is the Greek form of "Seth," and the name Seth is synonymous with that of "Shem," and in Numbers xxiv. 17 he appears to be called "Sheth" or "Seth." Set, in fact, was also called "*Semu*" or "*Sem*," the Greek form of Shem. It is related of him that, after his overthrow of Osiris, he went away and became the father of the Jews, and Jerusalem; which, in other words, means that he was the original ancestor of the Jews, and the founder of Jerusalem. It was a general tradition among the Jews, that Shem was Melchisedek, king of Salem, or Jerusalem, and priest of God in that city. The name "Jerusalem" or "Hierosalem" means "Priest of Salem," and "Melchisedek" is "Righteous king."

It would appear that Shem won over the Mizraimites to his views, by appealing to their conscience, and to the danger which threatened the human race, should this idolatry and worship of evil spirits, which had brought about the destruction of the Antediluvian world, be again established. It was a triumph of the moral force of truth against the mightiest king of the world. Hence, in after times, one of the names in Egypt, of the god Hercules, who typified the ancient ideal of strength, was Sem, but he is represented as a figure followed by crowds, with chains of gold proceeding from his mouth to their ears, to symbolise that his power lay in the words of truth which he spoke. Set was long held in high honour in Egypt, and was worshipped as a god, under the title of "Set Nubti, the son of Nut," or "Set the Powerful," until the time when the Cushites regained supreme power, after which he was hated as the enemy of Osiris, was called Typhon, and his name erased from every monument.

There appears to be no question that Shem, the human original of the god Set, was also the same as the *shepherd-king Set*, or *Saites*, whose place and position in Egyptian history has been hitherto a subject of mystery. The story of the overthrow and death of the Egyptian king Timœus, and the suppression

of the Pagan gods by the shepherd-king Set, is exactly similar to that of the overthrow of Osiris by Set, or Typhon. It is generally considered that the name "Timœus" is a corruption of the Greek copyists, and there seems little doubt that it should be "*Thamus*" (or "*Tammuz*"), who Plutarch says was "King of Egypt." Now Thoth was universally known as "the counsellor" of Osiris, but Plutarch says that he was "the counsellor" of Thamus. This indicates that Osiris and Thamus or Tammuz were identical, and their identity can be proved in other ways. Moreover, the story of the judicial death of Tammuz for teaching the worship of the sun, moon, and stars, as recorded by Maimonides, is precisely similar to that of the death of Osiris through the agency of Set. This is a strong evidence, therefore, that the overthrow of the Egyptian king Timœus, or Thamus, and the suppression of idolatry by the shepherd-king Set, or Saites, is the same event as the overthrow of that idolatry and of the god Osiris by Set, or Shem.

Again, the shepherds who overthrew the Egyptian king, and Egyptian idolatry, are described as "wandering Phœnician kings," and this was exactly the character of the patriarchs of the Semitic race, who moved about from place to place with their flocks and herds, as in the case of Abraham, Lot, Isaac, Jacob, and their descendants; the latter, when brought before Pharaoh, saying, "Thy servants are shepherds." Moreover, in contrast to the Egyptians, who carefully shaved, and wore their hair short, the Semitic patriarchs wore long beards and flowing hair, and this was equally a distinguishing characteristic and attribute of the shepherd-kings. In short, in Manetho's history, the shepherds and the Israelites are regarded as the same people, and their histories in consequence are mixed up together, while the Jewish historian, Josephus, speaks of the shepherd-kings as "*the shepherds, our ancestors.*"

As a further evidence that the shepherd-king Saites, or Set, was the human original of the god Set, or Typhon, we are told that Saites, after subduing the country, built and fortified the city of Avaris, near the isthmus of Suez, to guard against an attack in that direction, from the Assyrians, *i.e.*, the Cushites, and that this city was called a *Typhonian* city, thus implying that the shephed-king Set was the god Set, or Typhon.

We find also that the shepherds, as the overthrowers of idolatry, and enemies of the Egyptian gods, were held in exactly the same detestation as Set, or Typhon. This is also implied by the statement in Genesis: "Every shepherd is an abomination (or object of religious hatred) to the Egyptians."

Finally, an official of Rameses II. on the "Stele," refers to the shepherd-king Set, giving the supposed date of his reign, and calling him "Set Nubti, the son of Nut," the very title under which the god Set, or Typhon, was worshipped.

It follows from this, that the shepherd-king Set was the overthrower, and immediate successor, of the Cushite kings Menes and Athothes, *i.e.*, Cush and Nimrod, whose joint reigns therefore terminated at the same time.

But from the hatred with which the "Egyptian," *i.e.*, Cushite, priesthood of later times regarded the overthrowers of their great ancestor and king, who had become their chief god, every care was taken by them to obliterate the memory of the shepherd-kings, and as the historians and custodians of the country's archives, they were able to do this, not only by erasing the names of the shepherd-kings from the monuments, but by placing them, as in the case of Manetho's history, in a dynasty or dynasties between the 12th and 18th, where the monuments which were constructed over a thousand years before, and whose authority on such a question must be considered as conclusive,—show that no such kings existed.

Moreover, as pointed out by Mr. Osburn, the names given to these shepherd-kings by Manetho, are merely nick-names, or opprobrious epithets, by which, of course, their identity is effectually concealed. Yet they were recognised as powerful kings, and are said to have not only destroyed all the temples of the gods, but to have reduced the Egyptians to slavery, and made them work for them, and although this is a statement made by the priesthood in after times, probably with the view of blackening their memory, it is an evidence of the completeness of their dominion, which lasted, at the lowest estimate, from 103 to 106 years. In spite, therefore, of the care taken by the priesthood to conceal their identity, it is quite impossible that they should not have left ample records of their existence, as great and powerful kings, if we could identify them.

It is also evident that, as they were the immediate successors of Menes and Athothes, *i.e.*, Cush and Nimrod, we may learn approximately *the date* of their accession. Professor Rawlinson has shown from five independent sources which agree within a year or two of each other, that the beginning of Nimrod's kingdom at Babylon was as nearly as possible 2234 B.C., and this is corroborated by Assyrian monuments and other traditions.* Belus, who is Cush, is represented as the first king of Babylon, in virtue of his having been the builder of Babel, and the first founder of the city, which was commenced at the same time, and he is given a reign of 62 years, while his successor Ninus, or Nimrod, is given a reign of 52 years. Similarly in Egyptian history, Menes, who is the same as Cush or Belus, and Athothes (Nimrod) are given respectively reigns of 62 and 57 years in Egypt, and there can be little doubt, therefore, that these reigns represent the same periods as those of Belus and Ninus in Babylon, and it is also evident that they terminate together at the overthrow of the Cushite dominion in Egypt.

Therefore the 52 or 57 years† of Athothes, or Nimrod, must commence at or about the year 2234 B.C., and terminate about 2182 to 2177 B.C., or from 7 to 12 years previous to the date of the Great Pyramid, viz., 2170 B.C.

Now, as the Great Pyramid had to be designed and its contruction prepared for, it could not have been commenced for some years after the accession of King Suphis, who built it. Therefore, that accession must have been at the *very time* of the overthrow of the Cushite dominion, and the pyramid-king, Suphis, like the shepherd-king Set, must have been *the immediate successor* of Menes and Athothes. But, if so, *then Suphis I., the great king who built the Pyramid, is one and the same person as the shepherd-king "Set the powerful."*

Strange as this may appear, yet everything tends to confirm it. The account by Herodotus of the pyramid-kings, is exactly the same as that of the shepherd-kings.

1st. Like the shepherd-kings, they completely suppressed the worship of the gods.

2nd. Like the shepherd-kings, they are accused of reducing the inhabitants to slavery, and forcing them to labour

* See "The Worship of the Dead," chap. xiii. and Appendix D.

† The length of this reign requires a certain correction, which will be noticed hereafter.

for them. Although, from the account of Herodotus, this is manifestly an exaggerated representation of the facts by the priesthood, in order to blacken the memory of the pyramid-kings.

3rd. Like the shepherd-kings, the pyramid-kings were held in such detestation, that according to the priests, the Egyptians did not like to mention their names.

4th. The statement of Herodotus implies, that the pyramid-kings were actually called *shepherd*-kings, for, he says, that instead of calling them by their true names, they were called by the Egyptians after a *shepherd*, who kept his flocks there at that time, or, in other words, they were called "shepherd-kings."*

5th. The fact that Apepi, the Pharaoh under whom Joseph was ruler, although a pure Egyptian, and at first a supporter of the Egyptian gods, was called a shepherd-king, because he afterwards rejected idolatry, is the strongest proof that the pyramid-kings, who also overthrew that idolatry, must also have been called shepherd-kings.

6th. Herodotus says, that the period for which idolatry was suppressed under the reign of the two pyramid-kings was 106 years, and this is exactly the period assigned in the copy of Manetho by Eusebius, to the rule of the shepherd-kings.

7th. Manetho states that the pyramid-kings were (like the shepherd-kings) "of a different race," *i.e.*, from the other Egyptian kings, thereby implying also that their accession must have been due to some revolution.

8th. Nearly every Egyptian king has been identified by his prenomen, and the prenomen of the first shepherd-king Set, viz., "Nufreka," is the same as that of the first pyramid-king, Suphis.

9th. Sphinxes were the particular form of sculpture associated with the shepherd-kings, and evidently originated with them. But all the evidence tends to prove that the great Sphinx, which is so intimately associated with the Great Pyramid, was constructed by Suphis, the builder of the latter, and was representative of him; while, from the description of its features (now destroyed) by ancient travellers, they would appear to have been precisely similar

* For explanation of the statement of Herodotus, see "The Worship of the Dead," chap. xiii., p. 287.

to those of the Tanis Sphinxes, which are admittedly of shepherd origin, and constructed in honour, and therefore representative of the features of the first great shepherd-king, "Set" the powerful.* It would seem in short, that the Great Sphinx was the first original Sphinx, and was repeated on a minor scale in the Tanis Sphinxes in memory of the great shepherd-king. But if so, Set and Suphis are one and the same person.

The long hair of the Great Sphinx, and the absence of a beard, together with the fact that the later Egyptians constructed sphinxes with the faces of women in honour of their goddess, has led to the popular belief that the Great Sphinx represented a woman. But the long hair was characteristic of the Semitic patriarchs, and the Great Sphinx originally had a beard like those of Tanis, but owing to the action of the weather it has dropped off, massive portions of it having been discovered by M. Caviglia lying beneath the chin.† Ancient travellers speak of the features of the Great Sphinx as having the same calm dignity as those of the Tanis sphinxes, and Abdollatiff especially says: "The admirable proportions of its features excited his astonishment above everything he had seen in Egypt."‡ It is what we might expect from the character of the original.

10th. The peculiar feature of the shepherd-kings, and also of the Semitic patriarchs was, that they wore their hair and beards long and flowing, which was in strong contrast to the Egyptians, who shaved with scrupulous care, and who always represented shepherds as ragged, with long, dishevelled hair, and beards. This was equally a characteristic of the pyramid-king whose name, Shufu, or Khufu, means "long-haired."

11th. The date of the Great Pyramid and the date of the death of Nimrod and overthrow of the Cushite rule in Egypt by the shepherd Set, or Shem, proves that the accession of Set must have been at exactly the same time as the accession of Suphis, and therefore that Set and Suphis were one and the same king.

12th. There is the fact of the sacred cosmogonic and

* See plate. Frontispiece.
† Russell's "Egypt, Ancient and Modern," p. 119.
‡ *Ibid*, p. 125.

prophetic symbolism of the Great Pyramid, built by Shufu or Suphis, which is evidence that he must have been one, who, like Shem, the righteous king of Salem, was a "prophet and priest of the most high God."

The conclusions arrived at may be briefly summarised as follows :—

Cush and Nimrod, the founders of the first great empire of the world, were also the founders of the primitive form of idolatry which received the name of "Accadian," from "Accad," one of the cities built by Nimrod, who can be clearly identified with "*Sargani*" of the monumental inscriptions, the king of Accad, Erech, and Ur.

These kings after their death were deified, and may be identified with the principal gods of Babylon, Egypt, Greece and Rome; Cush as the father of the gods, and the great prophet of idolatry and instructor of mankind in idolatrous worship, and Nimrod as the great warrior king and conqueror and giant hunter.

These kings, and the idolatry established by them, received a violent overthrow, in which Nimrod was put to death, and, as a consequence of this, the record of this overthrow is preserved in the mythologies of all the principal Pagan nations, while the memorial of the death of him who had become their chief god formed the principal feature of the subsequent idolatrous worship.

This overthrow took place in Egypt. Egypt was one of the first countries subdued by "*Osiris*" (Nimrod), who made his father, "*Thoth*" (Cush), king over it while he was absent on his other conquests, and they are therefore shewn in Manetho's history as the first two kings of Egypt; Cush as "*Meni*," one of the titles of Thoth, and Nimrod as "*Athothes*," the son of Thoth.

This overthrow was accomplished by "*Set*," who is said to have been the *brother*, or collateral relative, of Osiris. The name "Set," or "Seth," was synonymous with "*Shem*" or "*Sem*," who is spoken of as "*Sheth*" or "*Seth*" in Numb. xxiv. 17, and Set was also called "*Semu*" and "*Sem*," while the traditions of Set speak of him as the founder of Jerusalem and ancestor of the Jews, and therefore the Semitic patriarch *Shem*.

As the overthrow of Osiris or Nimrod in Egypt must have been accompanied by the overthrow of his father, Cush, it is

plainly the same event as the overthrow of "*Saturn*" (Cush) by "*Titan*"—"Titan" being the name given to Shem in Greek mythology.

Set was for some time highly honoured in Egypt and worshipped as a god, but was subsequently hated, and given the name of "*Typhon*," the evil principle of the Egyptians.

The story of the overthrow of Osiris by Set or Typhon is precisely similar to the story of the overthrow of *Thamus*, or *Tammuz* (who can be identified with Osiris) by the shepherd-king Set, or Saites, and there is clear evidence to show that this shepherd-king was the human original of the god Set, and therefore that he was the Semitic patriarch Shem.

Finally, although everything has been done by the idolatrous priesthood to conceal the identity and place in Egyptian history of the shepherd-king Set, yet there are a series of clear and distinct evidences, which prove him to have been the same as King *Cheops* or *Suphis*, the builder of the Great Pyramid, the symbolism and prophecies of which prove that its design must have been of Divine origin.

The dates of the above events are as follows :—

Establishment of Nimrod's kingdom at Babylon	2234 B.C.
(Reign of Nimrod 57 years.)	
Death and overthrow of Nimrod in Egypt and accession of Set ...	2177 ,,
Date of Great Pyramid	2170 ,,

CHAPTER III.

The Great Pyramid and its Symbolisms.

There is not in the Great Pyramid a vestige of idolatry, or the most distant allusion to the worship of the sun, moon, and stars; and it is, according to Lepsius, the oldest monument in Egypt. This is what we might expect if it was built by the king who overthrew Menes and Athothes, the first kings of Egypt, and who destroyed the temples which they had built for the worship of the sun and Nature gods. Lepsius speaks of it as "the Pyramid of Cheops, to which the first link of our whole monumental history is fastened immovably, not only for Egyptain but for universal history."* This is exactly what the evidence accumulated by the labours of Piazzi Smyth shows that it must be.

It is a great astronomic and cosmogonic record, and, remembering how intimately these things have been connected with human history by God Himself, this is of great significance.

The Units of Measure.

1. For many of its ordinary dimensions the Egyptian cubit of 20·625 British inches was the unit of measure used, but its more important measurements indicate that the unit of measure used in the construction was the sacred cubit, which was employed in the construction of the Tabernacle and Ark. The actual length of this cubit has been calculated, by Sir Isaac Newton and others, to be as nearly as possible twenty-five English inches, the later estimates being that it consists of 25·025 English inches, and it is a strong proof of its accuracy that this cubit is an exact measure, or one twenty-millionth part, of the polar axis of the earth, the length of both being fixed by God. Hence the sacred inch would be one-thousandth more than the English inch, *i.e.*, it would be 1·001 English inches. All measurements taken in *English* feet and inches have therefore to be reduced by this

* Lepsius quoted by Piazzi Smyth, "Our Inheritance," p. 411.

proportion, in order to obtain the measure in sacred inches and cubits. The figures given below represent these sacred inches and cubits.

SITUATION.

2. The Pyramid is built on the 30th parallel of latitude, a point which has to the north and south of it an equal distribution of terrestrial semi-surface, and on the very best line, for meridian zero, which could be chosen for all nations. Now, as only a small portion of the earth was known at the time the Pyramid was built, the builders must have been perfectly ignorant of these facts.

DIMENSIONS.

3. The length of one of its sides is as nearly as possible 9,131·055* Pyr. inches, or 365·2422 sacred cubits, and the latter is exactly the number of days and fraction of a day in a solar year. This length of the solar year was not accurately known until centuries afterwards.

4. The diagonals of the base of the Pyramid added together are 2(12,913·3) = 25,826·6, Pyr. inches, or within a minute fraction of the number of years in the "*precession of the equinoxes*," viz., 25,827. This is a comparatively modern discovery of science, and it is the more wonderful when it is considered, that this particular length of the base side of the Pyramid should have been chosen, which at one and the same time expresses the number of days in a solar year, and by its diagonals the precession of the equinoxes. How could human knowledge have conceived a geometrical figure which expressed this double fact?

5. The circumference of a circle is 3·14159, etc., times its diameter, and this relation—viz., 3·14159 to 1—is expressed in science by the Greek letter π, the exact value of which is of comparatively modern discovery. Now the perimeter of the base of the Pyramid—viz., 4 × 9,131·055, or 36,524·22 inches—is exactly equal to the circumference of a circle, whose radius is equal to the height of the Pyramid, viz., 5,813 inches.† Thus 2 × 5,813 × 3·14159 = 36,524·22.

* The average of the two latest measurements gives 9,131·01, a difference of one-twentieth of an inch, an infinitesimal difference in a length of over 760 feet of *masonry*. See Chapter III. on Mr. Flinders Petrie's measurements.

† For this height see Mr. Petrie's measurements.

6. The area of the base is equal to the area of the vertical section passing through the apex of the Pyramid, multiplied by π; or the area of the base divided by π, is equal to the area of the vertical section of the Pyramid passing through its apex:—

$$\frac{\text{Area of base}}{\pi} = \frac{9{,}131{\cdot}055^2}{3{\cdot}14159} = 26{,}539{,}480$$

$$\text{Area of vert. sect.} = 5{,}813 \times \frac{9{,}131{\cdot}055}{2} = 26{,}539{,}415$$

The Height.

7. The height of the Pyramid multiplied by 10, raised to the 9th power, equals the distance to the sun:—

Height of Pyramid multiplied by 10^9	=		5,813,000,000,000
This in British inches	=		5,818,813,000,000
,, ,,	feet	=	484,901,083,333
,, ,,	yards	=	161,633,694,444
Distance of Sun ,, ,,	miles	=	91,837,322

Now, the distance of the sun was estimated by the ancient astronomers as 10 miles; later it was supposed to be 10,000 miles, and it was only about fifty years ago that it was calculated to be 95,233,055 miles. By later observations, however, made of the transit of Venus in 1874 and 1882, some astronomers made it between 92½ and 93 millions of miles, and others between 91 and 91½ millions—average 92,000,000; and M. Poiseux, a French astronomer, made it 91,840,000, which nearly agrees with the Great Pyramid calculation. It is admitted, however, by Mr. E. J. Stone, of the Radcliffe Observatory, Oxford, who had charge of the British observations during the recent transit of Venus, that "neither the method of contact, nor any other known method, can, with our present instrumental means, settle the sun's distance to 100,000 miles. But the extreme range of possible uncertainty is about 1,700,000. All our recent determinations which have stood the test of examination fall within this, and do not generally differ much from 92,000,000 miles." *

* Quoted from "The Great Pyramid," by Col. H. W. J. Senior, of the Indian Staff Corps, pp. 7, 8.

The Weight.

The estimated weight of the Great Pyramid is just one-billionth the estimated weight of the earth. Mr. Flinders Petrie, whose object is to disprove anything of a sacred or divinely inspired character in the construction of the Pyramid, has attempted to disprove this by representing the relation as follows:—

Estimated weight of Pyramid	5,923,000 tons.
One-billionth of estimated weight of earth	6,062,000 tons.

But Mr. Petrie has estimated the weight of the Pyramid from the portion *above* the asphalte pavement, whereas the true Pyramid descends below this 39·9 feet, and this portion will add one-fifty-fourth to the weight of the whole. Thus:—

Estimated weight of Pyramid	5,923,000
Add $\frac{1}{54}$th	109,685
Corrected weight of the Pyramid...	= 6,032,685 tons.

Mr. Petrie has also taken the mean density of the earth at 5·7 times the weight of water, whereas this is by no means an accurately determined measure; one of the best calculations making it 5·67 times, and if we only reduce 5·7 by a minute fraction, viz., to 5·695, the weight of the earth divided by a billion would be 6,032,690 tons, or all but exactly the corrected weight of the Pyramid.

Now the wonderful feature of these facts is, not merely that they evince a scientific and cosmical knowledge which has only been attained in quite modern times, but that any single geometrical figure, and only one such figure, should exist, which by combinations of merely two of its simplest proportions, viz., its base side and height, should express in sacred cubits or inches, at one and the same time, so many remarkable geometrical and cosmical relations without apparent relation to each other. What human ingenuity could have discovered, or even suspected, the existence of such a figure? Even if Mr. Flinders Petrie had proved all the measurements on which these relations are based to be grossly incorrect, it would be even more wonderful that Mr. Piazzi Smyth should have discovered,

and discovered through his mistakes, the existence of such a remarkable and unique geometrical figure ! *

Moreover, the sacred cubit of twenty-five inches used in the construction of the Tabernacle and Ark, and of the Temple of Solomon, is a cubit which is quite different from the cubits of other nations, and as it is only by the use of this sacred cubit that the hidden scientific and cosmical relations of the Pyramid are brought to light, it implies its intimate relation to those sacred structures whose proportions we are told were determined by God Himself.

Interior Galleries and Chambers.

The interior construction of the Pyramid is equally remarkable for its scientific symbolism.

Ante-chamber.

9. In the "Ante-chamber" there is a granite wainscot on the wall which is 103·033 Pyramid inches, both in height and length; that is to say, a square surface symbolic of *area*. This area is exactly equal to the area of a circle, the diameter of which is 116·26 Pyramid inches, which is the exact length of the whole floor of the Ante-chamber, thus solving the problem of "squaring the circle" :—

$$103{\cdot}033^2 = 10{,}615{\cdot}79$$

$$\frac{116{\cdot}26^2}{4} \times 3{\cdot}14159 = 10{,}615{\cdot}73$$

10. Again, fifty times the length of the granite wainscot squared is also equal to the area of the vertical section of the Pyramid :—

$$(103{\cdot}033 \times 50)^2 = 5{,}151{\cdot}65^2 = 26{,}539{,}497$$

$$\frac{9{,}131{\cdot}055 \times 5{,}813}{2} = 26{,}539{,}415$$

11. Again, the length of the Ante-chamber, 116·26 Pyramid inches, multiplied by π, represents the length of the solar year at an inch for a day :—$116{\cdot}26 \times 3{\cdot}14159 = 365{,}2412$.

* The attempts of Mr. Flinders Petrie to disprove the conclusions of Mr. Piazzi Smyth and others, as recorded in this chapter, are fully examined in the next chapter.

12. This length of the Ante-chamber multiplied by fifty, equals the vertical height of the Pyramid :—

$$116{\cdot}26 \times 50 = 5{,}813.$$

13. This number 116·26 multiplied by π also represents the number of cubits in the base side of the Pyramid; or the length of the Ante-chamber multiplied by π, multiplied by 25 (or the number of Pyramid inches in the cubit) gives the length of the base side of the Pyramid in Pyramid inches :—

$$116{\cdot}26 \times 3{\cdot}14159 = 365{\cdot}2412 \text{ cubits.}$$
$$\text{or, } 116{\cdot}26 \times 3{\cdot}14159 \times 25 = 9{,}131{\cdot}03 \text{ inches.}$$

These relations show that the proportions of the Ante-chamber were designed to indicate that it had an exact relation to the proportions of the Pyramid itself.

Queen's Chamber.

14. The height of the north and south walls of the so-called "Queen's Chamber," is 182·62 inches, and multiplied by five equals 9,131, or the base of the Pyramid. The height given here, however, is doubtful, and the relation seems arbitrary. In this Queen's Chamber, however, there is a "niche" 185 Pyramid inches high, which represents another relation to the Pyramid itself; it is equal to the vertical height of the Pyramid divided by ten times π.

$$\frac{5{,}813}{3{\cdot}14159 \times 10} = 185{\cdot}03$$

15. This niche is sunk into the east wall of the Queen's Chamber, but instead of being in the centre of the wall it is placed, for no apparent reason at first sight, at one side. Now this designed eccentricity is found to be just one sacred cubit, thereby drawing attention to the hidden significance of this cubit as a measure of construction.

16. In what is called the "Granite Leaf" of the Ante-chamber, a similar method is used to draw attention to the use of the *inch*. For on the face of this granite leaf, which is 41 inches wide, there is a semi-circular boss one inch thick and five inches wide placed, not in the centre of the granite leaf, but just one inch to the west side. Such a repetition

of eccentricity is evidently for the same purpose, viz., to draw attention to the significance of the inch.

King's Chamber.

17. The length of the "King's Chamber" is 412·132 inches, and this is the diameter of a circle whose area exactly equals in square *inches*, the number of square *cubits* in the base of the Pyramid. Thus:

$$\frac{412{\cdot}132^2}{4} \times 3{\cdot}14159 = 133{,}401{\cdot}71 \text{ sq. inches.}$$

$$365{\cdot}2422^2 = 133{,}401{\cdot}75 \text{ sq. cubits.}$$

18. The breadth of the King's Chamber is 206·066

height	ditto	230·388
length	ditto	412·132

Now the square root of the sum of the squares of the three dimensions of this Chamber will give the cubic diagonal:—

$$206{\cdot}066^2 = 42{,}463{\cdot}1962$$
$$230{\cdot}388^2 = 53{,}077{\cdot}4594$$
$$412{\cdot}132^2 = 169{,}852{\cdot}7854$$
$$\text{Total } 265{,}393{\cdot}4411$$

and the square root = 515·164 = Cubic diagonal.

This is within a minute fraction of five times the length of the granite wainscot in the Ante-chamber:—

$$5 \times 103{\cdot}033 = 515{\cdot}165$$

showing that the dimensions have been carefully arranged to have this relation.

19. This cubic diagonal, multiplied by ten and squared, equals the area of the vertical section of the Pyramid:—

$$(515{\cdot}164 \times 10)^2 = 26{,}539{,}397$$
$$\frac{5{,}813 \times {,}9131{\cdot}055}{2} = 26{,}539{,}415$$

The minute difference of less than one millionth would be more than rectified by the addition of one thousandth of an inch to one of the dimensions of the King's Chamber, showing

thereby an accuracy of construction which might seem to be unattainable in the cutting and placing in position of such huge blocks of masonry.

The above shows that there is an exact relation between the length, breadth, and height of this Chamber, and the height and base of the Pyramid itself.

20. It will be observed also that the dimensions of the King's Chamber have a special relation to the granite wainscot of the Ante-chamber, which measures 103·033 inches in length and breadth :—

2	× 103·033 = 206·066,	breadth of King's Chamber
2·236	× 103·033 = 230·38,	height of ditto
4	× 103·033 = 412·132,	length of ditto

Now these proportions have a particular significance, for

2	is the square root of		4
2·236	,,	,,	5
4	,,	,,	16
		Total	25 or one cubit.

21. Again, the diagonals of the chamber as measured by Mr. Piazzi Smyth, are

Diagonal of	East and West Walls,	309·2	inches.
,,	Floor - - -	461·19	,,
,,	North and South Walls,	472·156	,,

It is probable that these diagonals are slightly in excess, as there has been a settlement of the masonry of the chamber, which has affected its proper rectangular proportions.

Now the length of the wainscot of the Ante-chamber multiplied respectively by 3, 4·4721, and 4·5826, are, within a small fraction, equal to these diagonals :—and the same length multiplied by 5 equals the solid diagonal.

3	× 103·033 = 309·099.	Diag. E. & W. walls	309·2
4·4721	× 103·033 = 460·77.	Diagonal of floor	461·19
4·5826	× 103·033 = 472·159.	Diag. N. & S. walls	472·156
5	× 103·033 = 515·165.	Solid Diagonal	515·165

These proportions have a similar significance to the former proportions, for—

3 squared	- - -	= 9
4·4721 „	- - -	= 20
4·5826 „	- - -	= 21
	Total	50 or twice 25.
5 squared	- - -	= 25

It may be observed that, while it is a simple matter to construct a solid figure so that its three dimensions shall be in the proportion of the square roots of 4, 5, and 16, together making 25, yet it is most remarkable that a solid figure should exist which, while having these proportions, should also have its diagonals in the proportion of the square roots, of 9, 20, and 21, together making twice 25, while its solid diagonal should be also in the proportion of the square root of 25.

It is thus clear that, while the sacred cubit of 25 inches has no appearance of being employed in determining the dimensions of the chamber, those dimensions show that the sacred cubit was the hidden principle on which its construction was based.

22. The walls of the King's Chamber are built in courses of remarkable uniformity in height, each being about 47 British inches. They are also *five* in number ; but the lower course, instead of being 47 inches, is only about 42·3 British inches. This marked discrepancy, which thus arrests attention, has evidently a symbolic significance. Now it is discovered that the walls of the chamber go down beneath the floor about 4·7 inches, the floor being built up within the walls to that height, so that there are, as it were, two floors, and the lower course measured from the lower floor is really of the same height as the other courses.

The stones forming this upper floor have been slightly displaced, and lifted up, by an earthquake, or some similar cause, with the result that the visible height of the lower course has been reduced from what it originally was. Thus five out of the ten measurements taken by Mr. Smyth give an average of 41·4, while the other five give an average of 42·3 :—and it is probable that all are slightly less than the original design.

	41·1	- -	42·1
	41·4	- -	42·2
	41·6	- -	42·7
	41·6	- -	42
	41·2	- -	42·3
Average	41·4		42·3 nearly.

It is, therefore, clear that the lower measurements being due to the above causes, are in no way indicative of the original design, and should be excluded, and the height of the visible portion of the lower course may be taken as about 42·3, and the covered portion as 4·7, which, supposing that each course is exactly 47 British inches, is exactly one-*fiftieth* of the whole.

23. Now 4·7 British inches equal 4·695 Pyramid inches, and adding this to the height of the chamber :—230·39 + 4·695 = 235·085 the total height of the chamber. This multiplied by the square area of the chamber will give the cubit content of the whole, inclusive of the raised floor :— 412·132 × 206·066 × 235·085 = 19,964,922, or nearly twenty million cubic inches.

This would be exactly twenty millions if the height were 235·5, which would require each course to be 47·1 Pyramid inches, and the height of the chamber above the raised floor 230·79 Pyramid inches instead of 230·39, and the other measurements in proportion (see below) :—

	Suggested measurements.	Present measurements.
Total height - -	235·5 Pyr. ins.	235·085 Pyr. ins
Height above raised floor - - -	230·79 ,,	230·39 ,,
Thickness of raised floor - - -	4·71 ,,	4·695 ,,
Visible portion of lower course -	42·39 ,,	42·322 ,,
Height of each course	47·1 ,,	47·017 ,,

It would seem to be quite possible that the larger measurements may prove to be correct, or that they were the *intended* dimensions.

1° Because the measurements of the height were made in

portions, which always tend to make the sum of such measurements slightly below the true height.

2° Because some of the courses measured were 47·1 inches, and not one under 47 inches, and it is the *intended* height which should be taken, and not the thickness of the stone where the workmen may have cut a trifle too much away.

3° The uncertainty consequent on the upheaval of the raised floor, which upheaval has affected the walls of the chamber also.

24. It may be observed that taking the total height as 235·085 the length of the chamber added to the total height equals half the length multiplied by π.

$$412{\cdot}132 + 235{\cdot}085 \quad - \quad - \quad = 647{\cdot}217$$

$$\frac{412{\cdot}132 \times 3{\cdot}14159}{2} \quad - \quad - \quad = 647{\cdot}385$$

thus showing an intimate relation between the height and π.

The Granite Coffer.

We now come to the Granite Coffer in the King's Chamber.

The dimensions cannot be accurately determined to a fraction of an inch, because the Coffer has been so knocked about, large pieces having been broken off the edges and sides, that it is difficult now to determine, with perfect accuracy, what its *intended* dimensions were originally. The method of taking the average of many dimensions under such circumstances may be most misleading, as one or two very false ones will completely falsify the result.

The measurements given by Mr. Piazzi Smyth are as follows :—

Length	77·85	(inside).	89·62	(outside).
Width	26·70	,,	38·61	,,
Depth	34·31	,,	41·13	,,

But these dimensions are, in the first place, an average of several, which sometimes differ considerably from each other; and, in the second place, allowance has been made for a certain curvature in the sides, which is plainly due to

imperfect workmanship ; a thing which it would be difficult to avoid in cutting and hollowing out such a large block of granite.

The question is, What was the *intention* of the designer ? Now it is evident that any defect in workmanship would be in cutting away *too much* of the stone, which could not be rectified, whereas it would be easy to rectify any excess over and above the intended size, and for this reason the lower measurements should be excluded, and the average of such higher measurements as nearly agree with each other will give most nearly the *intended* dimensions. For the same reason no notice should be taken of the slight concavity of the sides, which is clearly not indicative of the *intention* of the designer. Excluding therefore the lower dimensions and the corrections for curvature, the dimensions will be :—

	Inside.	Thickness.	Outside.
Length ...	78·1	6·0	90·1
Breadth ...	26·7	6·0	38·68
Depth ...	34·31	6·85	41·13

On the same principle the thickness of the sides should be taken at an average of the higher measures, and the lower measurements excluded as being too much cut away. By following this principle, the thickness of the sides are found to be about six inches, and that of the bottom about 6·85 inches, as shown above.

For the outside height Mr. Smyth gives only two measures of 41·3 and 41·22 British inches, the greater part of the top being broken away, and these measurements are not direct, for the Coffer being raised at one end by a stone, allowance had to be made for it. It seems probable, from certain indications, that the height is too great, but as there are no means of checking it, it must be taken as 41·13 Pyramid inches.

There seems no reason to question the inside depth, the measurements of which are fairly uniform, and taken at the sides, where the greatest accuracy might be expected.

The following are the results obtained from these dimensions :—

1. The outside length plus the breadth equals the outside height multiplied by π.

Outside height $\times \pi$ ... ... $41{\cdot}13 \times 3{\cdot}14159 = 129{\cdot}21$
Outside length + breadth ... $90{\cdot}1 + 38{\cdot}68 = 128{\cdot}78$
Suggested height $\times \pi$ ... $41{\cdot}05 \times 3{\cdot}14159 = 128{\cdot}96$

2. The inside periphery of its ends equals the circumference of a circle whose diameter is the outside breadth of those ends :—

$$2(26{\cdot}7 + 34{\cdot}31) = 122{\cdot}02$$
$$38{\cdot}68 \times 3{\cdot}14159 = 121{\cdot}47$$

3. The outside height squared multiplied by 2π equals the area of the Granite Leaf in the Ante-chamber :—

Outside height squared $\times 2\pi$ $41{\cdot}13^2 \times 2 \times 3{\cdot}14159 = 10628$
Area granite leaf ... $103{\cdot}033 \times 103{\cdot}33 = 10613{\cdot}8$
Suggested height squared $\times 2\pi$ ... ... $41{\cdot}1^2 \times 2 \times 3{\cdot}14159 = 10613{\cdot}6$

4. The inside cubic diagonal equals one-fourth of the cubic diagonal of the "Queen's Chamber" :—

$$78{\cdot}1^2 = 6099{\cdot}61$$
$$26{\cdot}7^2 = 712{\cdot}89$$
$$34{\cdot}31^2 = 1177{\cdot}17$$
$$7989{\cdot}58$$

Square root = Inside cubic diag. = 89·33

$$\frac{\text{Cubic diag. Queen's Chamber}}{4} = \frac{357{\cdot}32}{4} = 89{\cdot}33$$

5. The outside perimeter of the Coffer multiplied by 2 equals the cubic diagonal of the King's Chamber :—

$$2(90{\cdot}1 + 38{\cdot}68 \times 2 = 515{\cdot}12$$
Cubic diagonal = 515·16

6. The length of the Coffer outside equals one-fortieth of the cubic diagonal of the King's Chamber multiplied by 7:—

Length of Coffer = 90·1

$$\frac{515{\cdot}16}{40} \times 7 = 90{\cdot}15$$

7. The breadth of the Coffer outside equals one-fortieth of the cubic diagonal of the King's Chamber multiplied by 3:—

Breadth of Coffer = 38·68

$$\frac{515\cdot16}{40} \times 3 = 38\cdot63$$

8. The height of the Coffer outside equals one-fortieth of the cubic diagonal of the King's Chamber multiplied by π:—

Height of Coffer = 41·13

$$\frac{515\cdot16}{40} \times \pi = 40\cdot46$$

It will be seen that in this, and all results depending on the measured height of the Coffer, that height appears to be too great *theoretically* by a minute fraction. See 1, 3, and 8.)

9. The outside cubic content of the Coffer is just twice the interior capacity:—

Outside capacity	... 90·1 × 38·68 × 41·13 =	143300·6
One-half of this	... ... =	71650·3
Inside capacity	... 78·1 × 26·7 × 34·31 =	71545·6

But taking the mean of the suggested outside heights of Coffer:—

	90·1 × 38·68 × 41·07 =	143108·6
One-half of this	... ... =	71562·7
Inside capacity	... ... =	71545·6

There seems to be no special relation between the *cubic* capacity of the Coffer and the capacity of the different Chambers, and the relations which some have suggested are inexact, and seem to be wanting in symbolic significance.

Comparison with the Ark of the Covenant.

10. On the other hand, and what is more important, the interior capacity of the Coffer is, in all probability, intended to be exactly the same as that of the *Sacred Ark of the Covenant*, which capacity had a special relation to the Brazen Sea, and the Lavers, of Solomon's Temple, showing that all had a sacred significance, and had been carefully defined.

The dimensions of the Ark were:—

Length ...	...	2 cubits and a half = $62\frac{1}{2}$ inches.
Breadth...	...	1 cubit and a half = $37\frac{1}{2}$,,
Height ...	...	1 cubit and a half = $37\frac{1}{2}$,,

It is evident that these were its outside measurements, as the Mercy Seat, which formed its covering, was $2\frac{1}{2}$ cubits by $1\frac{1}{2}$ cubits, and if the measurements of the Ark were its internal measurements, the Mercy Seat would have dropped inside it, instead of covering it. Its vertical dimension is also spoken of as *height* and not *depth*, as it would be if the measurements were internal.

The Ark was covered inside and outside with pure gold, and as pure gold is a very soft metal, and nearly double as heavy as lead, the covering must have been from one-sixteenth to one-eighth of an inch thick, otherwise its weight and softness would have caused it to "sag," or drop away, in places from the woodwork. Moreover, the weight of gold would have required the wooden sides and bottom of the Ark to be of extra thickness to bear the strain of the rings by which it was carried. Therefore, as the sides of a plain wooden case of this size would have to be made of about $1\frac{1}{2}$ inch wood to bear the strain of the rings, we must conclude that the thickness of the wood of the Ark would be from $1\frac{1}{2}$ inch to $1\frac{5}{8}$ inch, which, with the gold covering inside and outside, would make it about $1\frac{3}{4}$ inch. The bottom would in ordinary cases be slightly thicker than the sides, in order to take the weight of the things carried in the case; but as the sides are already supposed to be of extra thickness to bear the strain of the rings, the bottom, including the gold casing, would be very little thicker, say $\frac{1}{8}$ inch, making, with the gold casing, $1\frac{7}{8}$ inch.

Deducting therefore this latter amount from the height, and twice $1\frac{3}{4}$ inch from the outside length and breadth, the approximate inside dimensions would be :—

Inside Length	... ...	59	inches.
,, Breadth	... ...	34	,,
,, Depth	... ...	35·625	,,

Hence the interior capacity will be :—

$$59 \times 34 \times 35{\cdot}625 = 71{,}463 \text{ cubit inches.}$$

This, of course, is only approximate, but as it is nearly

the same as the interior capacity of the Coffer, viz., 71,545 cubit inches, there seems to be little doubt that the capacities of the two were *intended* to be the same.

It will be seen that the relations of the Coffer to the King's Chamber and Ante-chamber, and the relation of these latter to the whole Pyramid, show that the Coffer is also related to the whole Pyramid, a sort of *microcosm* of it, embodying its principles; while, on the other hand, it is related to the Sacred Ark of the Covenant.

Spiritual Symbolism of the Great Pyramid.

Now when we consider the remarkable co-relation of the different parts of the Pyramid, and the way in which each, by certain simple combinations, symbolise many things of cosmic or sacred importance which have seemingly no relation to each other, it is impossible to avoid the conclusion, that the conception or discovery of the whole was *beyond human capacity*. Much more must this have been the case at the time the Pyramid was built, when this cosmical and mathematical knowledge was in its infancy.

The Great Pyramid is the only form of building which answers to the symbolic description of that *spiritual* building spoken of in Scripture, of which Christ is said to be the "chief corner stone," and "headstone of the corner," for no other form of building has a "headstone" which is also a "chief corner stone." "The headstone of the corner" is wanting in the Great Pyramid at present, and the headstone of the *spiritual* structure of Scripture is spoken of as rejected by the builders, while the placing of it is foretold as an event of the future, when it shall be brought "forth . . . with shoutings, crying, 'Grace, grace unto it!'"* This is to take place with the destruction of "a great mountain," the symbol used for ancient Babylon.† Babylon is also the name given to the mystical city of the Apocalypse, the destruction of which is to take place at the second coming of Christ; and it would appear that this destruction is referred to by Daniel, in the vision of the great image representing the great empires of the world, which, at the setting up of the eternal kingdom is represented as *broken to dust* by "a stone . . . cut out without hands."‡ Christ appears to refer to the

* Zech. iv. 7. † Jer. li. 25. ‡ Dan. ii. 34, 35.

stone of this prophecy, when he likens Himself to the chief corner stone, and says, "on whomsoever it shall fall, it will grind him to powder." *

Now from the fact that the form of the Great Pyramid is unique and peculiar to Egypt, that it was the first of its kind in that country, and that it exactly corresponds to the description of the spiritual building in Scripture, we are forced to conclude that there is an intimate relation between the two,—that the material structure may be the intended type of the spiritual building.

It is to be observed also that "the headstone of the corner," which is a symbol of Christ, is a symbol of the whole Pyramid, and that the symbolism of the Pyramid connects it with the earth and the cosmos. The symbolism of the Coffer is equally cosmical, and related to that of the Pyramid, and it is also intimately related to the Ark of the Covenant, which is also a symbol of Christ. It would seem, in short, that the Great Pyramid is a symbol of that regenerated earth which is to be ruled over by Christ as its head, by the Church of the Firstborn under Him, by redeemed Israel under them; and so on in regular gradation, and ever increasing numbers, through the ages to come, the building which "fitly framed together" is to "grow into a holy temple to the Lord" (Ephes. ii. 21).

There also appears to be a reference to the Pyramid, as a symbol of the earth in Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations (or sockets, marg.) thereof fastened? or who laid the *corner stone* thereof,

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 4—7).

The description is that of a building, and one which strikingly corresponds with the Great Pyramid, both in the mention of a single corner stone, and in a reference to sockets, which are in a remarkable accordance with the four sockets sunk in the solid rock as foundations for the four lower corners of the Great Pyramid.

Finally, there are the internal passages of the Pyramid,

* Matt. xxi 44.

the first descending and ending in a pit with an amorphous bottom, and another ascending from a certain point in the former, and ultimately expanding into a Great Gallery, closed at the end by a solid wall, through which there is a low and narrow passage leading to the "Ante-chamber," and a similar passage from the latter to the lofty chamber called "the King's."

It has been claimed that these passages symbolise the spiritual history of the human race; the first descending passage representing the steady descent of the human race in spiritual degradation and idolatry; the first ascending passage, the period from the Exodus, when the children of Israel were taken out from among the nations to be the witnesses of a purer religion, and the preparation for the ultimate redemption of man; while the Great Gallery is supposed to represent the period of the Christian dispensation which replaced the Jewish. It has also been asserted, that the length of each of these passages, measured in Pyramid inches, corresponds with the length in years of these dispensations.

The symbolism of these passages, however, as hitherto interpreted, does not exactly represent the length of these dispensations. Nevertheless, if interpreted in accordance with the principles supplied by fulfilled prophecy, it will be found that the lengths of these passages do correspond exactly both with the periods of the past, and with the termination, as deduced by Mr. Grattan Guinness and other prophetic expositors, of the great prophetic periods which mark the close of this dispensation.*

If this is the case, then the constructor of the Pyramid must have been a prophet and priest of God, who, like Moses, when constructing the Jewish sanctuary and ark, must also have been guided by God; and we must therefore conclude, that the building is a divine record and prophecy in stone, which, when, in accordance with the predictions of Scripture, the nations have rejected all belief in God, will yet remain as a witness of His wisdom and prescience, and the evidence that He had from the first determined the limits of human sin and unbelief.

"In that day," says the prophet, "shall there be an altar to the Lord *in the midst* of the land of Egypt, and a pillar *at*

* See Chapters V., VII., X.

the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them" (Isa. xix. 19, 20).

Now the Great Pyramid stands exactly *in the midst*, or at the point of division between Upper Egypt and Lower Egypt, or the Delta, and it is also on the "*border thereof*," between it and the desert.

In the face of all these corroborating facts, it is difficult to avoid the conclusion, that Suphis I., the builder of the Great Pyramid, and the overthrower of Egyptian idolatry, was none other than the Shepherd Patriarch Shem, *i.e.*, Typhon, or Set, the overthrower of Osiris; and the same as the Shepherd King "Set, the Powerful," who overthrew the same idolatry; and that *Philition*, "the lover of right,"* the shepherd after whom the Pyramid, or its builders, were called, was the same Shepherd Patriarch, Shem, the righteous king and founder of Jerusalem, and "priest of the Most High God."

* *Philition* is clearly a word of Greek origin, and appears to be compounded of *Philo*, "I love," and *ithus*, "upright," "just," "equitable."

CHAPTER IV.

Other Symbolisms of the Great Pyramid. Professor Petrie's Criticisms.

Mr. Flinders Petrie has written a very valuable book* recording his measurements of the Great Pyramid, but apparently one of his chief objects has been to prove that there is nothing of a sacred character, or evincing Divine wisdom, or prophetic prescience, in its construction. He has, therefore, attacked the conclusions of Mr. Piazzi Smyth and others, and, to his own satisfaction, no doubt, has got rid of the thought that the Great Pyramid might be a witness and warning of God. But, as before remarked, even if he had succeeded in proving their measurements to be incorrect, and therefore their conclusions erroneous, there would still remain the unexplained miracle that Mr. Piazzi Smyth and others had, *by accident*, discovered an ideal construction possessing cosmic and sacred symbolisms, and other relations which evince more than human wisdom!

In the first place, and this is the foundation of Mr. Petrie's strictures, he carefully measured the base of the Pyramid, and made each of its four sides within a fraction of 9068·8 British inches, which reduced to Pyramid inches is only 9059·732. This divided by the Pyramid cubit of 25 inches is only 362·38, instead of 365·2422, the length of the solar year, and Mr. Petrie therefore supposed that he had overthrown the whole theory. Mr. Petrie's measurements, however, were taken at the level at which a certain pavement meets the face of the Pyramid; but the faces of the Pyramid descend considerably below this pavement, which in no way defines the true Pyramid. The true Pyramid must be measured from its four carefully cut sockets from which it originally rose, and it was as carefully constructed and finished with its casing stones complete at the portion below the pavement, as at the portion above.† To say that this

* "The Pyramids and Temples of Ghizeh."

† The pavement, as shown by Colonel Howard Vyse, was carried beneath the casing stones at its level, but this would naturally be done for stability of construction, and the object of the pavement was probably to conceal the true Pyramid from the superficial observer.

lower portion was only the rough foundation for the portion above the pavement is therefore clearly false, nor was there any need for an artificial foundation on the solid rock.

Before commencing the foundation of a carefully constructed building like the Pyramid, the natural method would be to level the surface of the rock. But this has not been done; for not only does a large portion of the virgin rock rise up in the central mass of the Pyramid, but its four sockets are all at different levels, which, considering the vast amount of labour and care expended in its construction, must be regarded as intentional. Each must therefore have its symbolic significance, and be indicative of a Pyramid, the faces of which are all carried down to its level. For the same reason we must conclude that the pavement which concealed its true base, and exactly defined a different and shorter base, was also intentional on the part of the constructers, and had its own significance, which will be referred to hereafter.

Now, Mr. Petrie's measurements at the pavement level show that the north and south sides are respectively 9069·4 and 9069·5 inches, the mean of which is 9069·45 inches, while the mean of the east and west sides is 9068·15 inches. Taking the angle of the Pyramid according to Mr. Petrie at 51° 52′, the north and south faces carried down to the lowest socket level are found to give a base line of 9141·04 inches at that level, and on the east and west sides a base line of 9139·75 inches,* the mean of which is 9140·385 inches, or Pyramid inches 9131·244, and Pyramid cubits 365·2497.

This is within a small fraction of the length of the solar year of 365·2422 days; and as Mr. Petrie's measurements admit of a possible error of ±·65, we have only to take less than one-third of this error, or ·19, to make the result exact. Thus—

* These figures are taken from a paper written by the Rev. H. G. Wood, and printed in the *International Standard* of Cleveland, Ohio and Boston, U.S.A., quoted by Mr. Piazzi Smyth in his work, "New Measures of the Great Pyramid," Part V., Chap. III. Mr. Wood has made a small allowance for a possible error in Mr. Petrie's measurements, which does not appear to be necessary, and has therefore been omitted.

British inches	9,140·385
Deduct... ...	·19
	9140·195
Pyramid inches	9131·055
Pyramid cubits	365·2422

It may be remarked that Professor Lagrange, Astronomer to the Royal Observatory, Brussels, has also calculated the lower base of the Pyramid from slightly different data, viz., the distance between the different socket angles. These, like the measurements of the base line at the pavement level, were measured by Mr. Petrie by triangulation, as, on account of the heaps of rubbish, it is impossible to take a direct measurement. They should, of course, if correct, give the same result as that obtained by Mr. Wood; but the mean of Professor Lagrange's calculation give a slightly lower result, viz., 9139·92 for the lower base. The mean, however, of Professors Lagrange and Petrie's measurements — viz., 9140·385 and 9139·92—is 9140·152, or within 1-20th of an inch of the theoretical length.

Again, as the base of the Pyramid represents the number of days in a solar year, the whole circuit symbolises the yearly circuit of the earth round the sun in terms of 100 inches to a day. But this circuit is not an exact circle, but an ellipse, the major axis of which is to the minor axis as 1 to ·99985. This is exactly symbolised by the greater length of the north and south bases, viz., 9141·04 British inches, as compared with the east and west bases, viz., 9139·75 British inches; for 9141·05 is to 9139·75 as 1 to ·99985.

This relation, which is based on Mr. Petrie's accurate measurements, is a perfectly new and remarkable discovery, and more than ever endorses the conclusion that the proportions were designed by more than human wisdom.*

Mr. Petrie's other objections, with respect to the height of the Pyramid as symbolic of the polar axis of the earth, and the distance of the earth from the sun, of course, fall to the ground, if the true symbolic Pyramid is to be measured from its lowest corner stone; for he takes that height merely as

* The length of the Pyramid base at the level of the other sockets might be expected to represent other cycles, but further enquiry is necessary before deciding on their true symbolism.

the height above the pavement, which he calculates to be 5776 ± 7 inches. But he estimates this from his false base of 9068·8 inches, whereas, taking the base of 9140 British inches, the height is 5819 British inches, which in Pyramid inches is 5813·18.*

Mr. Petrie admits, in a general way, the π relationship of the different parts of the Pyramid, but he speaks of it as merely what would be roughly recognised by the ancients, viz., that the diameter of a circle was to its circumference as about 7 to 22; but it is evident that the proportion was far more exactly known by the designer.

Mr. Petrie's strictures with regard to the conclusions drawn from the measurements of the interior passages and chambers are, of course, chiefly those respecting their relations to the Pyramid itself, and as his refutation of them depends on the length of his false base and corresponding false height of the Pyramid, they need not be noticed. Nor is it necessary to examine at length his interior measurements, which do not greatly differ from those of Mr. Piazzi Smyth. But from the slight differences which exist between his measurements and those which Mr. Piazzi Smyth and others have concluded were the *intention* of the designer, Mr. Petrie has endeavoured to disprove the remarkable relations and symbolisms which those measurements have been shown to indicate.

In the first place, however, his results are based on an average of many measurements, some of them greatly differing from the rest. This, as already pointed out, is entirely misleading; for not only may the average be materially affected by taking too great a proportion of long or of short measurements; but these extra long, or extra short, measurements are plainly due in most cases to defect of workmanship, and are not therefore indicative of the *intention* of the designer. Moreover, the interior chambers and passages of the Pyramid, with the exception of the King's Chamber, being built of limestone, there are considerable carbonate of lime deposits on the surface of the stone which are peculiar to that stone, and for which it is difficult to make an absolutely accurate allowance.

* The exact height depends on the angle of the faces of the Pyramid, and this cannot be determined with absolute accuracy on account of the removal of the facing stones.

It is further evident that, however exact the theoretical design may have been, yet the carrying out of that design in huge masses of masonry, by even the most skilled workmen, could not be expected to be perfectly accurate at all points. Even if the floor of a chamber was originally everywhere laid out to within $\frac{1}{8}$ inch of the required length, which is as much as could be expected; yet, in carrying up the courses to the full height of the chamber, even this small error would be liable to be increased by a minute imperfection in the horizontal bed of the stone, or by some slight defect of squareness, or exactness of the positions of the stones over those of the course below.

Perfect accuracy throughout would, in short, be impossible, nor would such accuracy matter, provided it *was sufficient to indicate the intention of the designer*. For instance, if the base of the Pyramid in cubits was 365·2497, it would be an amply sufficient indication of the intention of the designer to represent the length of the solar year. For the error of ·19, or one-fifth of an inch in a length of over an eighth of a mile, is far less than might be expected from the most perfect workmanship. Similarly, the length of the Ante-chamber was computed by Mr. Petrie to be 116·3 British inches, which equal 116·184 Pyramid inches, and which, multiplied by π, is found to equal 365·1. This would sufficiently indicate the same symbolism to anyone who had already seen that symbolism indicated in the base length of the Pyramid, the difference here of about one-fourteenth of an inch from the length which appears to be intended, viz., 116·37 British inches, being well within the limits of probable accuracy. Moreover, Mr. Petrie's length of 116·3 British inches is the mean of many measurements, some of which are much shorter than the rest, and which should be omitted as not indicating the *intention* of the architect, in which case the mean would be just about the theoretical length.

Now, it is by just such differences as this that Mr. Petrie's measurements of the interior chambers differ from the measurements which seem to have been intended by the designer, and for the reasons stated, Mr. Petrie's measurements, however exact in themselves, may not give a perfectly true expression of the original intention of the designer.

For instance, Mr. Piazzi Smyth has concluded that the

vertical and perpendicular heights of the Ascending and Descending Passages, added together, equal (or are intended to equal) 100 Pyramid inches, or four cubits. But Mr. Petrie objects to this, because he found the mean perpendicular height of these passages to be only 47·04, and that their height ought to be 47·27 to make, with the vertical height, 100 Pyramid inches.

But his mean of 47·04 was taken from many measurements in all the passages, some of which were as low as 46·2. So also were some of the measurements of Mr. Smyth, but the latter attributes them to saline *incrustations* on the surface of the limestone ("Life and Work," ii., p. 59), and such measurements must therefore be wholly misleading.

Not only were there incrustations which reduced the perpendicular height, but extensive *exfoliations* which increased it, and as neither of these, when small, could be allowed for, or even recognised, it is evidently difficult to determine the exact height originally intended. Besides this, no human skill could avoid imperfections of workmanship of 1-10th inch or more throughout these long passages built of huge blocks of stone.

The only plan, therefore, is to take the average of those measurements which are most uniform, discarding those which differ from them in any marked degree.

With regard to the first Ascending Passage, however, there seems to be a safe guide in the perpendicular height of the portcullis at its lower end, which was intended to exactly fit the passage. This portcullis is of granite, and therefore not liable to either exfoliation or incrustation like the limestone of the passage, and its perpendicular height is 47·3 British inches. Therefore, we may assume that the intended height of the passage was 47·3, or a fraction over. The average of the actual heights of the passage, discarding the heights produced by recognised exfoliation, would seem to be about 47·5,* but it is evident that the portcullis height is the truest indication of the intended height. Taking, then, this height as 47·32, and the passage angle, as carefully measured by Mr. Smyth, as 26° 17′ 38″, the vertical height will be 52·78, which, added to the perpendicular, is 100·1 British inches, or *exactly 100 Pyramid inches.*

The angle of the Descending Passage differs somewhat

* "Life and Work," Vol. II., p. 51.

from that of the Ascending Passage, being 26° 26′ 42″, and if it was the intention of the designer to make the perpendicular height such that, with its vertical height it should be exactly 100 Pyramid inches, then the perpendicular height would differ slightly from that of the Ascending Passage. Mr. Piazzi Smyth gives the following measurements of its height.*

47·26 British inches.
47·26 ,, ,,
47·31 ,, ,,
47·17 ,, ,,
47·21 ,, ,,

The first three are nearly uniform, and therefore may be regarded as the best indication of the intended height. Taking their average 47·28 British inches, this height, combined with the angle of the gallery, will give a vertical height of 52·81 British inches, total 100·09 British inches, or within a minute fraction of 100 Pyramid inches.

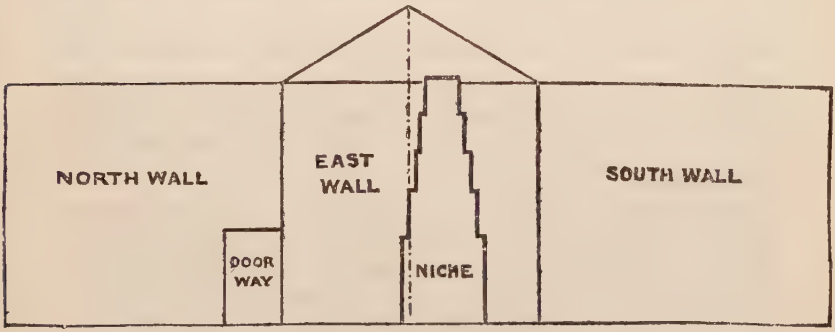
Whatever, then, the defects in parts of these passages from unavoidable imperfection of workmanship, or from incrustation, or exfoliation, there is more than sufficient evidence to convince anyone who recognised the hidden symbolism of other parts of the Pyramid, that it was the intention of the designer to make the passages of such a perpendicular height that with their vertical height it should equal 100 Pyramid inches, or four sacred cubits.

Mr. Petrie has suggested that the perpendicular heights of all the passages were intended to be the same. But this does not follow. The angles of the Ascending and Descending Passages differ, and their perpendicular heights appear to differ in a like proportion, so as to make the sum of the perpendicular and vertical height in each case exactly 100 Pyramid inches. This looks like design. But if the heights were intended to be the same, we must also assume that the angles were intended to be the same, in which case we ought to take the mean angle, and the mean height, of the two passages, when the result would be exactly the same. Nor does it follow, as implied by Mr. Petrie, that the perpendicular height of the passages was intended to be the same as the height of the courses in the King's Chamber.

* "Life and Work," Vol. II., p. 36.

The latter is a *vertical* measurement, and the former is not, and the *vertical* appears to have a particular significance attached to it, which is not the case with the other interior measurements.* For it is the vertical height in combination with the other measurements which reveals the hidden presence of the sacred cubit.

Mr. Petrie gives the height of the niche in the Queen's Chamber as 183·8 inches instead of 185 inches, and for the height of the wall in which it is sunk 184·47 inches; but this niche, as shown by the illustration given by Mr. Piazzi Smyth, rises clearly and distinctly above the top course of the East Wall, and is therefore higher, and not lower than the wall. It would certainly appear, therefore, that Mr. Petrie's measurements do not express the *intention* of the architect, and they decidedly differ from those of Mr. Piazzi Smyth. Mr. Petrie says that his measurements are a mean of many, but he gives no details, as in other cases, of the measurements from which the means were taken, or at what points they were made. Now, it is undoubtedly difficult to measure the height of the niche, as the floor at its base is



WALLS OF QUEEN'S CHAMBER LAID OPEN.

broken up, and its height must, therefore, be measured parallel to it on the East Wall in which it is sunk. If, then, it is higher than the top course of that wall, which course extends all round the room, it is intended to be higher than the general height of those walls, whatever their intended height may be, and this, from the broken state of the floor, it is difficult to determine exactly. The peculiar character

* See infra pages 71—73.

of the niche with its regular series of five widths, each increasing by about five inches upon each side from top to bottom, is evidently symbolic, and it would certainly seem that its *height* is intended to be symbolical of *height*, viz., the height of the Pyramid divided by 10π; π being one of the principal factors used in the Pyramid to show the relations of one part to another. Its use here is certainly not, as Mr. Petrie asserts, "arbitrary and unsystematic." It seems doubtful, however, whether the *height* of the walls is intended to symbolise the *breadth* of the Pyramid at its base, which, it may be admitted, is "arbitrary and unsystematic." Their height, as in the case of the King's Chamber, was probably fixed in order to produce in *combination* with the other dimensions certain symbolical relations.

Mr. Petrie further says that there is "no authentic example that will bear examination of the use of a Pyramid inch or cubit." In saying this, he, of course, supposed that by means of his fictitious base at the pavement level he had got rid of the base of 9140 British or 9131·055 Pyramid inches, or 365·2422 Pyramid cubits, which so exactly symbolises the length of the solar year in sacred cubits, and the vertical and perpendicular heights of the Descending and Ascending Passages also reveal the presence of the sacred cubit. But he also says that there is no evidence of a cubit in the Queen's Chamber, inasmuch as the eccentricity of the niche, which was supposed to indicate the cubit, varies from 25·08 to 25·31 the mean of which is 25·195 or 25·17 Pyramid inches.

The larger of these measurements agrees with that of Mr. Piazzi Smyth, who made the eccentricity of the lower portion of the niche 25·3 British inches (Vol. II., p. 66).

Now this eccentricity is deduced from the following measures:—

Distance of niche from North Wall	97·2
,, ,, ,, South Wall	46·6
Breadth of niche	61·3
Total breadth of East Wall ...	205·1

But the breadth of this East Wall was measured by Mr. Smyth as 206·5, showing that there is some error in one or both of these measurements, or that they must have been taken from different points, and that saline incrustations, or

defect of workmanship, will account for the difference. It is probable, therefore, that more careful measurements, having regard to these sources of error, would make the eccentricity more exactly 25 Pyramid inches.

But even if this were not the case, it is not correct to say that the mean eccentricity of the niche according to Mr. Petrie's measurements, viz., 25·19 British inches or 25·17 Pyramid inches, is no evidence of the cubit. Mr. Petrie seems to think that the eccentricity of the niche is regarded as a "*standard measure*" of the length of the sacred cubit recorded in friable stone, liable to destructive change! Nor would it have been possible, even in the first case, to record that length by this eccentricity with perfect exactness throughout the whole height of the niche. It must be remembered that its measurement depends on three distinct measurements, viz., the width of the niche, which varies from the bottom upwards, and its varying distance on each side from the North and South Walls. Now it is evident that, with such masses of stone, the most perfect workmanship could not prevent the possibility of an error arising from some slight displacement, some irregularity of surface, or slight defect of squareness. In short, it would be impossible to ensure such accuracy, so that at no point throughout the height of the niche the eccentricity dependent on the three factors should ever vary from 25·025 British inches by as much as ·275 inch.

Mr. Petrie sees no evidence of the cubit in the eccentricity of the niche, because he does not find it recorded by the relative distance of huge blocks of stone with the exactness of a steel standard measure. Nevertheless, to anyone knowing the length of the sacred cubit, and its existence as recorded in the base length of the Pyramid, the eccentricity, even if it does not measure it exactly to a 16th of an inch, would be sufficient evidence of the *intention* of the architect to draw attention to its symbolic significance. But then Mr. Petrie's one desire was to disprove the existence in the Pyramid of anything of sacred significance.

There is also a semi-circular boss, or protuberance, of five inches in width, and one inch thickness, on the granite leaf in the Ante-chamber, which is not placed in the centre, but, like the niche, has an eccentricity which in this case is one *inch*. Therefore, with the example of the eccentricity of the

niche as an indication of the *cubit*, it has been concluded that this boss was intended to draw attention to the significance of the *inch*. Mr. Petrie has similarly objected to this conclusion because, in places, its width is not exactly five inches, or its projection exactly one inch, as if it was supposed that a stone liable to deterioration of size was intended to be "a standard measure" of such a small measure as an inch. As a fact, the boss is chipped and broken away in places, so that its original dimensions cannot be exactly measured; but there is sufficient to indicate that it was *intended* to be five inches in width and one inch in thickness, with an eccentricity of one inch from the centre, and to those who recognise the other symbolisms of the Pyramid, these three measurements are evidence of the *intention* of the designer to draw attention to the significance of the inch; and this is *just what it has done*. Mr. Petrie says that the boss is simply a projection left on the stone for the purpose of lifting it, and that there are similar projections in other parts of the Pyramid. But the latter are merely rough projections, and the fact of this boss being left in such a carefully finished chamber as the Ante-chamber, is an evidence that it was intentionally placed there for some symbolic purpose, and that it was, probably, as accurately finished originally as the remainder of the Granite Leaf.

Mr. Petrie has also challenged the accuracy of a number of theoretical relations which have been suggested by various writers. Many of these, however, may be regarded as fanciful, and as they add very little to the symbolic significance of the Pyramid, and are seemingly incorrect, they have not been noticed here. There are, however, in all probability, many true relations and symbolisms which seem to be indicated, especially in the Queen's Chamber, but the meanings of which have yet to be discovered.

In other respects, Mr. Petrie's measurements agree closely with those generally accepted.

For instance, he, by some careful measurements and calculations, makes the length and breadth of the King's Chamber as below, which, it will be seen, differ from the received measurements by only 1-10th and 1-20th of an inch.

	Received Measurement.		Mr. Petrie.	
	Pyr. Inches.	Brit. Inches.	Pyr. Inches.	Brit. Inches.
Length	412·132	412·54	412·22	412·64
Breadth	206·066	206·27	206·11	206·32

It will be seen that these measurements are respectively 20 and 10 Egyptian cubits, which was about 20·62 to 20·63 British inches. Mr. Petrie, by his measurements of this chamber, deduces the length of the Egyptian cubit to be 20·632 inches. But the walls and floor are so shaken, and out of place, in consequence of some settlement or an earthquake, that absolute dependence cannot be placed on the result. This length of the cubit is also decidedly in excess of the length obtained from the larger measurement of the Pyramid at the Pavement Level, which is exactly 440 × 20·611 = 9068·8 inches. Probably the true length is somewhere between the two, say 20·625 inches, and Mr. Petrie himself estimates the length of the Egyptian cubit, from a mean of all measures of the Great Pyramid, as 20·62. It would appear, therefore, that the original, or received measurements of the King's Chamber most nearly indicate the intention of the designer.

His measurement of the height of the chamber, which he makes only 230·09, is probably too small, for the same reason that Mr. Piazzi Smyth's measurement of the lower course of the chamber was shown to be too small, viz., on account of the very uplifted state of the stones of the floor (see diagram by Mr. Petrie, pl. xiii.). For the same reason, also, the depth, which Mr. Petrie gives as the distance between the Raised Floor and the Lower Floor, viz., 5·1 inches, is probably just as much too great. The sum of the two measures (230·09 + 51 = 235·19) is practically the same as the generally accepted height from the Lower Floor. Mr. Petrie made the average of the different courses 47·045 in height, and as each was measured separately on account of the displacement of the stones, it is very possible that the height taken by a single measurement would make the average height of each course somewhat greater, and more nearly that which has been suggested as the probable intention of the architect, viz., 47·1 Pyramid inches.

Mr. Petrie, in accordance with his desire to disprove the evidence of anything sacred in the Great Pyramid, has

endeavoured to prove that the only measure used in its construction was the Egyptian cubit of about 20·625 inches. Now, without doubt, the measure in use by the Egyptian workmen at the time would naturally be made use of for all ordinary measurements. There would have been no reason for not doing so, inasmuch as the existence of the sacred measure is nowhere made apparent on the surface, but lies hidden, as it were, and is only revealed by the relations and combinations of the ordinary measurements with each other.

There may have been a purpose, moreover, in using the Egyptian cubit for certain portions of the Pyramid. In Scripture, Egypt is a type of the world, and if the sacred cubit is a symbol of the divine, or *spiritual*, so the Egyptian cubit would be a symbol of the worldly and *natural*. This is the state of man as he is born into the world. He is a natural, or *psychical* * being. Nevertheless, each individual, by the gift of the Spirit of God, is capable of becoming spiritual, and this, which is already the case with the true Christian, will be eventually the case, according to Scripture, with the world as a whole, through the influence of the same Spirit, which has been at work in the world, leavening human thought ever since the death of Christ. Thus, although in appearance everything is worldly and natural, yet the spiritual, hidden and unperceived, is at work beneath the surface.

So with the symbolism of the Pyramid. The base, at first sight, is at the level of the surface of the pavement, and the length of its base there is 440 Egyptian cubits of 20·611 inches, a number which has no significance, but underneath is the true base, revealing the sacred cubit of 25 inches, and the true length of the solar year.

The width of the descending, and first ascending, passage is 41·3 and 41·21 inches respectively, average 41·25, which is exactly two Egyptian cubits of 20·625 inches. But although the width of the passage is two Egyptian cubits, the *height* is not in Egyptian cubits, being 47·27 inches, and the vertical and perpendicular heights together equal 100 Pyramid inches, or four sacred cubits.

* Psychical, from ψυχικὸς, the word used by the apostolic writers to denote the *natural* or unspiritual man (1 Cor. ii. 14, xv. 44—46; Jude 19, &c.).

In the King's Chamber the length is 20 Egyptian cubits of 20·627 inches = 412·544 British inches, or 412·132 Pyramid inches. The breadth is half this, or 10 Egyptian cubits of 20·627 inches; but the *height* is not an exact number of these cubits, being 10 × 20·627 + 24·12 = 230·39, and it is by the combinations of the length and breadth *with the height* that the value of the sacred cubit appears.

It will also be observed that these and other measurements where the Egyptian cubit is used are in measures of *five* or multiples of *five*; and this number *five* and its multiples, which is so constantly recurring in the Great Pyramid, is evidently of symbolic importance, while it may be remarked that it was the evil number with the idolatrous Egyptians, who even to this day refuse to mark it on their clocks and watches, replacing it by the figure 0.

The length and breadth of the Granite Leaf in the Antechamber is 5 Egyptian cubits of 20·627 inches=103·135 British inches, but its area=25 × 20·627² British inches where the sacred cubit is disclosed. Its area, in short, is the product of the sacred cubit and the square of the Egyptian cubit. The length of the chamber (116·31 British inches, or 116·26 Pyramid inches), is not in Egyptian cubits, but multiplied by twice 25, or 2 sacred cubits, it equals the height of the Pyramid, viz., 5,813 inches.

The Queen's Chamber breadth is ten Egyptian cubits of 20·627=206·27 British inches, and its length 11 Egyptian cubits of 20·62=226·8 British inches, but its *height* is not an exact number of Egyptian cubits. For taking Mr. Petrie's measurement, viz., 184·47 inches, it is 8 × 20·62+19·5. So likewise its *height* to the roof ridge, viz., 245 British inches is not an exact number of Egyptian cubits, for 245=11 × 20·62 +18·2 inches.

The Grand Gallery's breadth is 82·4, or 4 Egyptian cubits of 20·61=82·4 British inches, but its *height*, 339·5 inches is not in Egyptian cubits, for 339·5=16 × 20·61+9·7 British inches.

Thus in every case where the floor measurements are in multiples of the Egyptian cubit, the *heights* are not, although Mr. Petrie by altering the length of the cubit to suit, viz., as low as 20·397, a difference of ·23 inch, has tried to make it appear that they are.

Now a small variation of ·01 inch in the length of the

cubit, which would represent a difference of one-fifth of an inch in a length of 20 cubits, may be allowed for, because such lengths are always liable to be slightly longer or shorter than intended, on account of imperfect workmanship or displacement, but a variation of ·23 inch which, in the length of the King's Chamber, would make an error of $4\frac{1}{2}$ inches, and no less than 101 inches in the base length of the Pyramid at the pavement level, is quite out of the question.

If then, the floor measurements are symbolic of the worldly and natural, the *height* measurements (which it may be said point *heavenward*), are symbolic of something else, viz., that which is not worldly and natural, but is *spiritual*.

Mr. Petrie further argues, that the Great Pyramid was merely built for a regal tomb. But the fallacy of this supposition has been pointed out.

He rather feebly argues that, because the other Pyramids were used as tombs, the Great Pyramid was built for that purpose. But the Great Pyramid was the *first* built, and the others are merely imperfect *copies* of it, without any of its geometrical proportions and symbolisms, showing that the meaning of those proportions was entirely unrecognised at the time. Much less did they recognise the cosmic and sacred significance of these proportions.

Moreover, the entrance to the ascending galleries and interior chambers was hermetically sealed by a massive portcullis of stone, and being utterly ignorant of any purpose for which the mighty structure was built, it was perhaps natural that succeeding kings should regard it as the burial place of the king who had designed it, and who had disappeared from their sight, and thereupon imitated his *supposed* example by building similar tombs for themselves.

The date of the Great Pyramid's construction is based on the fact that the angle of the entrance passage is directed to a point 3° 42′ vertically below the Pole of the sky, and that in the year 2170 B.C. a certain star α Draconis was just 3° 42′ below the Pole. But Mr. Petrie strongly objects to this date, and endeavours to throw doubt upon it by suggesting that the angle of the entrance passage, as measured by Mr. Piazzi Smyth, may be wrong, and that although the angle of the first portion of the passage, which is carefully built and finished, is about 26° 27′ yet that the general angle of

the passage, including the unfinished portion, is 26·31, in which case the date may have been either 2162, or 2176 B.C.

Now it is certain that if the angle of the passage was determined in order to look at a particular star on a certain date, the first, or finished portion, and not the rough unfinished portion, would be that which expressed the true *intention* of the architect. It is of very little importance, however, whether the date was 2162 B.C., or 2176 B.C., or any date between the two, and, as a fact, the star α Draconis does not of itself indicate the particular year.

The particular year 2170 B.C. is decided by a most important stella combination of α Draconis and η Tauri which took place in that year, and only takes place once in 25,827 years. This combination was when α Draconis was 3° 42′ below the Pole and η Tauri, the chief star of the Pleiades, was crossing the terrestrial meridian simultaneously with the celestial meridian of the vernal equinox. Moreover, in this year, α Draconis, instead of being vertically under the pole, had moved slightly to the west, about 17′, and it is found that the meridian of the Pyramid, the azimuth trenches, and the entrance passage, are all similarly deflected to the west, thus showing the clear intention of the architect to record, as exactly as possible, this remarkable stella combination.*

Mr. Petrie, however, takes no notice of this combination, which so strongly proves the accuracy of the date given by Mr. Smyth. His objection to that date is, because it does not agree with his chronology of Egyptian History, which throws back the age of the human race some thousands of years before that given by the Old Testament Scriptures. He has, therefore, endeavoured to prove, that the antiquity of the Egyptian Kingdom was much greater than has been supposed; but in so doing he is obliged to ignore all testimony to the contrary, and even to explain away the evidence of the Monuments themselves.

Finally, Mr. Petrie dismisses with contempt the supposed record, by the Great Pyramid passages, of the periods of human history, which seemed to show that the end of this dispensation would be about the year 1882. "The 18th of August, 1882," he says, "which was to have been some great day on this theory has passed quietly away, and we may

* "Our Inheritance," 317, 327.

expect the theory to follow it in like manner."* But his anticipations may be premature, for we shall see that the Great Pyramid symbolism is not necessarily incorrect, but that the period supposed to be in the year 1882 A.D. should really be some 30 years later. This we shall explain in the next chapter.

* "Pyramids of Ghizeh," chap. xxi., p. 188.

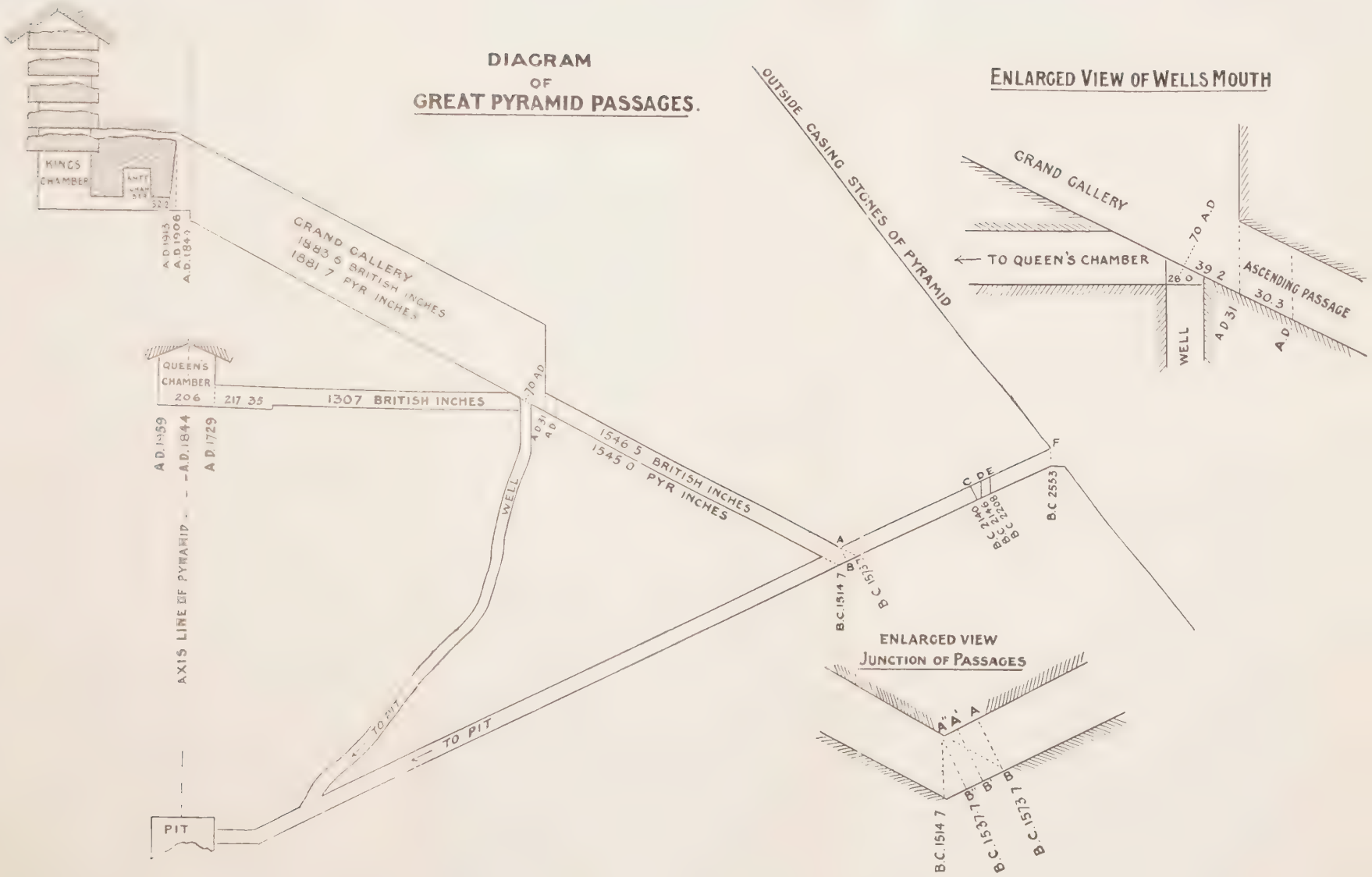


DIAGRAM
OF
GREAT PYRAMID PASSAGES.
KINGS CHAMBER
A.D. 1913
A.D. 1906
A.D. 1844
GRAND GALLERY
1883 5 BRITISH INCHES
1881 7 PYR INCHES
QUEEN'S CHAMBER
206
217 35
1307 BRITISH INCHES
70 A.D
A.D. 1459
A.D. 1844
A.D. 1729
AXIS LINE OF PYRAMID
WELL
1546 5 BRITISH INCHES
1545 0 PYR INCHES
OUTSIDE CASING STONES OF PYRAMID
F
C D E
B C 2553
B C 2146
B C 2208
A
B C 1514 7
TO PIT
TO PIT
PIT
ENLARGED VIEW OF WELLS MOUTH
GRAND GALLERY
70 A.D
TO QUEEN'S CHAMBER
39 2
28 0
ASCENDING PASSAGE
30.3
WELL
A D 31
A D
ENLARGED VIEW
JUNCTION OF PASSAGES
A' A
B B
B C 1514 7
B C 1537 7
B C 1573 7

CHAPTER V.

Prophetic Chronology of the Great Pyramid.

The usual interpretation of the Great Pyramid passages is, that the first descending passage represents, on the scale of a Pyramid inch to a year measured on the floor line, the chronology of the human race from the Deluge to the Exodus of the Israelites; that the first ascending passage, measured from the point where the floor line strikes the floor line of the descending passage, to the beginning of the Great Gallery, represents the period of the Jewish dispensation, viz., from the Exodus to the birth of Christ, and that the latter date is marked by the expansion of the first ascending passage into the Great Gallery; and that the Great Gallery represents the period of the Christian dispensation to the second coming of Christ.*

At a point which is 25 inches from the beginning of the Great Gallery there is a hole on one side which has been called "the Well." This leads, by a precipitous and irregular shaft, to the bottom of the Pyramid, where there is a sort of cave with an amorphous floor, which is supposed to symbolise "the abyss," or bottomless pit, of Scripture. This pit is also the termination of the first descending passage. The mouth of the well in the Great Gallery is 28 inches across, and its centre, as measured and calculated by Mr. Piazzi Smyth, is 39·2 inches from the beginning of the Great Gallery, measured parallel to its floor line, and as that commencement is supposed to represent the birth of Christ, the well is supposed to represent His crucifixion and death, and His descent into Hades.

It will be observed, however, that if these passages are representative of the chronology of the human race, they are clearly, according to the above interpretation, incorrect. For it is not only impossible to make the date of Christ's death 39 years after His birth, but the period symbolised by

* See diagram. This diagram is not drawn to scale, and the proportionate heights of the passages have been increased in order to illustrate the argument more clearly.

the Great Gallery which is 1881·7 Pyramid inches in length, would represent the latter part of the year 1882 A.D., which has already elapsed.

But in the first place, a big hole like the mouth of a well, the nearer edge of which is 25 inches, and the farther edge 53 inches, from the beginning of the Great Gallery, is not symbolic of a single event like the crucifixion and death of Christ, which lasted for three days only, but rather of *a period* occupying many years.

Secondly. What right have we to regard the Christian dispensation as commencing with the *birth* of Christ, when He Himself did not appear as the Messiah until He began His preaching 30 years afterwards? If the Great Pyramid is a Divinely-planned structure, its symbolism must accord with Scripture, and the latter, in the prophecy of Daniel, hereafter referred to,* shows that the actual coming of Christ as the Messiah is to be regarded as dating from the commencement of His preaching, when He entered on His Messianic office. But Christianity itself did not truly commence until after the death and resurrection of Christ. Christ is said to have been "a minister of *the circumcision*," "made *under the law*," and "sent to them who were *under the law*," † *fulfilling the law Himself*, and setting forth its true nature, and urging on His hearers obedience to its deeper and more spiritual demands. But the law, in itself, "is the strength of sin," ‡ and the power to fulfil it did not arise from hearing its demands, but from the influence of the death of Christ on the believer. Therefore such a person as a Christian could not truly exist until after the death and resurrection of Christ § and until that time, the world, continued under, what is termed, "the dispensation of the law." Hence, "the dispensation of the Spirit," which is supposed to be represented by the Great Gallery, in distinction to "the dispensation of the law," did not commence, as we know, until the death and resurrection of Christ were accomplished facts. ‖ Therefore, if the Great Gallery symbolises the Christian dispensation of the Spirit, its

* See next chapter, "Sacred Chronology."

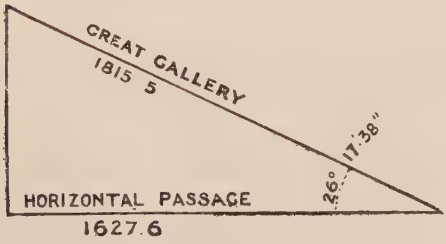
† Rom. xv. 8; Gal. iv. 4, 5. ‡ 1 Cor. xv. 56.

§ This is illustrated by the great spiritual change which took place in the disciples after the resurrection.

‖ See John xiv. 16, xvi. 7.

commencement must date, not from the birth, but from the death of Christ, April 3rd, A.D. 31,* and it is therefore shown as this in the diagram.

It will be observed, that the Great Gallery rises until it comes to the mouth of the well, and that from that point there is another low gallery running horizontally exactly underneath the Great Gallery, and terminating in a chamber, the apex of the roof of which is exactly in the line of the vertical axis of the Pyramid. It has hitherto been supposed that the vertical axis of the Pyramid passed through the angle made by the roof of the Great Gallery where it meets the South, or end wall, and passing down, coincided with the South, or end wall of the Queen's Chamber. But Mr. Flinders Petrie has shown, that the vertical axis coincides with the perpendicular face of the Great Step of the Great Gallery, and thence passes exactly through the apex of the roof of the Queen's Chamber, which is therefore exactly under the face of the Great Step. A simple calculation clearly proves the latter to be the case. (See diagram below.) The angle of the Great Gallery and first ascending passage has been found, by numerous observations, to be 26° 17′ 38″, and the length of the Great Gallery to the Great Step, as measured by Mr. F. Petrie, is 1815·5 inches. From these data the horizontal distance from the beginning of the



Great Gallery to a perpendicular line from the face of the Great Step is found to be 1627·6 inches; and the measured horizontal distance from the beginning of the Great Gallery to a perpendicular line from the apex of the roof of the Queen's Chamber is 1307 + 217·35 + 103 = 1627·35 inches, plainly showing that the intention of the architect was, that that the axis should pass through the apex of the Queen's

* See for this date the next chapter, on "Sacred Chronology."

Chamber, and the small inaccuracy, if not due to a minute inaccuracy of measurement, is fully accounted for by the necessary imperfection of workmanship.

If, then, the first ascending passage, and its continuation by the Great Gallery represent respectively the dispensation of the Law and that of the Spirit, or of Faith, through which a portion of the human race has been raised to the knowledge of God, then the entrance passage, and its continuation to the underground pit with the amorphous bottom, would represent the spiritual history of those nations who have continued in ignorance and idolatry. In like manner, the horizontal passage, neither ascending, or descending, would represent that portion of the human race which, while rejecting idolatry and believing in God and the Old Testament Scriptures, yet do not believe in Christ, or are ignorant of the true Christ, and remain therefore "under the law." This would therefore exactly represent the spiritual state of the Jews, and of Israel in general, of whom it is said:—"Blindness *in part* has happened unto Israel until the fulness (or full complement, πλήρωμα) of the Gentiles be *entered in*," * a blindness which might well include also a number of professing Christians, who, nevertheless, repudiate idolatry.

But if the horizontal gallery is symbolic of the later period of Jewish and Israelitish history, then the well which is at its commencement, must be representative of some momentous spiritual period in their history. Now we know that the bulk of the first Christians were Jews, and that the Apostles, in obedience to the command of Christ, always, wherever they went, first sought out the Jewish communities and their synagogues, continually obtaining fresh converts from them, until no more were to be obtained. The remainder of the Jews, hardened against the truth, opposed it and its followers with the greatest malignancy, and sought in every place to arouse persecution against the Christians, and being hopelessly hardened, they were utterly rejected by God. At the same time, as if deprived of all wisdom, they continually rebelled against the Roman power, calling forth from it harsher and harsher treatment and severer punishment, until, at the destruction

* εἰσέλθη, "*entered in*," the word used throughout the New Testament for "*entering into*" the kingdom of heaven.

of Jerusalem, and in the subsequent punitive measures taken against them, a large portion of the nation perished.

The symbolism of the Great Gallery, and the horizontal passage, very exactly symbolises these events. First, the ascending passage of the Great Gallery for 25 inches to the mouth of the well, may very well represent the period after the death of Christ, during which "the election according to grace" became Christians; then the increasing wickedness of the remainder and the utter casting away of a large portion of them is symbolised by the well, the centre of which is 39·2 inches from the beginning of the Great Gallery, and therefore $69\frac{1}{2}$ years from A.D., or the middle of the year 70 A.D., which is the exact date of the destruction of Jerusalem.

On the same principle of interpretation, it will be found that the different lengths of the Pyramid galleries, at the rate of a Pyramid inch to a year, most remarkably correspond with the Scriptural chronology given in the next chapter, and with the termination of the great prophetic periods. In the diagram the dates are marked backward from the point A.D. down the first ascending passage, and up the descending passage to the outside of the Pyramid, while, from the same point, the measurements are made forward to the further end of the Great Gallery. The measurements of Mr. Flinders Petrie, whose instruments for measuring long distances were superior to those of Mr. Piazzi Smyth, have been generally adopted.

The length of the first ascending passage, as measured by Mr. Petrie, is 1546·5 British inches, and this is exactly 75 Egyptian cubits of 20·625 British inches. This is just what we might expect from what has been said respecting the symbolic use of the Egyptian cubit. The period represented by this passage, is that of the Jewish dispensation, or that of "the Law," terminating with the *death* of Christ, under which even believers remained more or less "*natural*" and "*of the world*," and the typical fitness of its length being in measures of the Egyptian, or worldly, cubit is therefore evident. But when we come to the Great Gallery, which represents the Christian dispensation, or that of the Spirit, we shall see that its true termination is exactly 75 *sacred* cubits from its commencement, and this exact correspondence, and yet symbolic contrast, between the length of the two passages, is therefore most striking.

But the Jewish dispensation commenced by a period of *transition*, viz., the period from the delivery of the people from the Egyptian bondage, to their settlement in Canaan, during which period, they were, so to speak, under trial or probation. This period of transition would seem to be exactly symbolised by that portion of the descending passage, which is *wholly within, or a part of, the ascending passage*, and which is represented in the diagram by the space between the points 1573·7, and 1514·7, denoting the number of Pyramid inches, that is years, before the point A.D.

It will be observed that the point representing the year 1573·7 B.C., is at a point up the descending passage, where the roof line of the ascending passage strikes its floor line. This point, by measurement and calculation, is as nearly as possible 59·1 British inches, or 59·0 Pyramid inches, from the point where the floor lines of the two passages meet, and would therefore be 1573·7 B.C. From this point, a person advancing along the descending passage would first begin to come into the ascending passage, and would gradually come more and more into it, as shown by the dotted lines A.B., A′B′, A″B″ (see diagram, "Enlarged view, junction of passages"), until at a point where a perpendicular line from the angle of the two roofs strikes the floor line, the person is wholly within the ascending passage. The whole distance, in short, from the points 1573·7 B.C. to 1514·7 B.C. represents a period of *transition*, and exactly symbolises the period of the Israelites' transition from Egypt to Canaan. Firstly, there was the exodus from Egypt in the year 1573·7 B.C., which was followed by the 40 years' wandering in the wilderness. But the conquest of Canaan beyond the Jordan commenced in the life of Moses, and therefore a few years before the termination of the 40 years, and would thus be represented by the point representing the year 1537·7 B.C., which is 36 years after the exodus in 1573·7 B.C. Then, at the close of the 40 years, there followed the five years' period of warfare under Joshua, in which the remaining nations of Canaan were conquered, and then the apportionment of the land, after which there was still "very much land to be possessed" (Josh. xiii. 1), and this, as is always the case in the final subjection of a country at the end of a war, would be slow and tedious, and probably occupied the remaining 14 years. This is also implied by the statement in Josh. xxiii. 1, which might

be read, "And it came to pass that a long time afterwards (that is, after the apportionment of the land recorded in the previous chapters), when the Lord had given *rest* unto Israel from all their enemies round about, Joshua waxed old and stricken in years," implying that the *rest* was not obtained until nearly the end of Joshua's life, and as he died about 65 years after the Exodus, the 59th year when the final rest was attained, would be only some six years before his death.

Passing backwards from 1573·7 B.C., the next point requiring notice is an accurately ruled line C, perpendicular to the floor line, and which, according to the previously received interpretation, represented the year 2170 B.C., the date of the *commencement* of the Great Pyramid. According to Mr. Petrie's measurement, it is about 2173 British inches from the commencement of the Great Gallery, or a fraction of an inch less, and may therefore be taken as 2170·5 Pyramid inches. But by the interpretation just explained, it would represent the year 2170·5 − 30·3 = 2140·2 B.C., and, as the Pyramid took 30 years building,* it would just mark the date of its *completion*.

It seems far more probable that the date of its completion should be thus recorded *after it was finished*, than that the date of its commencement should be so recorded, that date being already determined by the angle of its entrance passage.

Passing backwards from this ruled line are two vertical joints, D., E., parallel to the vertical axis of the Pyramid, and as all the other joints are perpendicular to the floor line, this deviation is remarkable, and is evidently symbolic. The first of these is 6 inches from the point C., and therefore represents the year 2146 B.C., and the second is 62 to 63 inches distant from the first, and thus exactly represents the reign of Suphis, or Set, which was 63 years, or probably 62 years and some months. This would make the accession of Set, and the overthrow of the Cushite dominion in Egypt, to have been in the year 2208 B.C., or 38 years before the commencement of the Pyramid.

Now, considering the circumstances attendant on his accession, the necessity for organising the defences of the kingdom against the Cushite power, the construction of the fortified city of Avaris, with a garrison of 250,000 men to

* Herod. II. 124.

defend the isthmus of Suez,* together with similar defences which would be necessary against the Æthiopians of the South, it is evident that a long period must have elapsed before all danger of invasion was provided against, and the people could have been free to undertake such an enterprise as the construction of the Great Pyramid.

The date 2208 B.C., for the accession of Set, or Suphis, is also in accordance with the traditions of the conquests of Nimrod. From these traditions it would appear that he set out on his warlike expeditions *from* Egypt, after having peaceably established the government of that country, and made his father king over it; that the beginning of his rule in Egypt must therefore have been two or three years previous to his actual conquests (which took about 17 years) and to the beginning of his Babylonian Empire in 2234 B.C. This would make the beginning of the Cushite rule in Egypt about 2237 B.C., and as there seems to be a well-defined period of from 28 to 29 years for the duration of that rule, its termination would be just about 2208.†

It would also appear that the actual completion of the Pyramid was not until the sixth year of the successor of Suphis, viz., Suphis II., or Shefra. This is also quite in keeping with the facts. Suphis II., called Num Shufu, is shown to have been co-regent with Suphis, and to have co-operated with him in the construction of the Great Pyramid; the two names being constantly found on its masonry with the mark indicating them to be joint-rulers.‡ It would therefore have been quite natural for the final completion of the structure, such as placing the casing-stones over the whole, to have

* Manetho's Hist. from Josephus, "Contr. Apion," Lib. I., c. 14.

† The evidence of this is too long to be given here, but it may be noticed that Soris, the *predecessor* of Suphis, is given by Manetho a reign of 29 years; while the Armenian copy of Manetho gives to Menes 30 years, and to Athothes, whose reign terminated at the same time, 27 years. The 57 years given to Athothes by Africanus are clearly too long for the reign of a king whose rule was suddenly cut short by death, and, as in certain other cases, it probably refers to the length of his life. For if he commenced his career at the age of 28 years, the total length of that career, including his conquests, could not have exceeded 29 years. Plutarch also states that Osiris, the name under which Nimrod was deified in Egypt, reigned 28 years.—"De Iside," S. 41.

‡ Osborn's *Monumeatal History of Egypt*, Vol. I., pp. 279—281.

been left to Num Shufu, or Shefra, after the departure of Suphis, *i.e.*, Set, or Shem, for Palestine, where he is said to have built Jerusalem.

This also remarkably accords with a statement of Josephus, viz., that the whole period from the building of Jerusalem to its destruction in the year 70 A.D. was 2,177 years,* which would make the date of its first construction 2108 B.C.

Now, if Suphis or Shem began to reign in Egypt in the year 2208 B.C., and reigned 63 years, he would have left Egypt in the year 2145 B.C., or 37 years before the building or completion of Jerusalem in 2108 B.C. Considering, therefore, that the city must have taken some years to build, and that it would not have been commenced for some time after the arrival of Shem in Palestine, this 37 years would just about represent the probable interval between his departure from Egypt and the completion of the city.

There seems good reason, therefore, to conclude that these two remarkable *upright* joints of masonry represent the reign of Set, or Suphis, and were intended to indicate that it was only during the period when he was actually present in Egypt that idolatry was fully suppressed, the worship of the true God established, and that the nation could be said to be truly *upright*.

Passing backward to the outside of the Pyramid, it will be seen that a vertical line from the roof at F., drawn to the floor line, represents the point at which a person would actually enter the passage. The measurements of Mr. P. Smyth do not go beyond a point which is 2527 Pyramid inches from the beginning of the Great Gallery, and therefore 2,497 inches from the point A.D. This is because the original casing-stones have been removed; and although Mr. Smyth has shown where the outside line should be, its actual distance from the last measurement can only be roughly estimated as about 56 to 58 inches to the point where the line from F. strikes the floor line. This point would thus represent the year 2553-5 B.C., and as, according to sacred chronology, the date of the Deluge is 2433 B.C.,† the year 2553 B.C. would be just 120 years before the latter date. This year, 2553 B.C., would thus represent the commencement of the preaching of Noah, and the rapid apostasy

* Josephus' *Wars of the Jews*, Lib. VI., c. 10.

† See next chapter.

and spiritual decadence (symbolised by the descending passage) of the whole antediluvian world from that time;* and as this year is 980, or just twice 490, or 2 (7×70) years to the giving of the law (1573 B.C.),† it has evidently a sacred significance.

Turning now to the Great Gallery, its length, to the foot of the Great Step, is 1815·5 British inches, according to Mr. Petrie. But this would seem to be slightly in excess of its intended length. The height of the Great Step is just 36 inches, and its length is over 60 inches, or about 60·3 inches, but as it is much worn and broken, its original length was greater, and probably intended to be 61 inches, or 36+25 inches. If so, the length of the passage to its foot, must be reduced by about ·7 of an inch, which would make it 1814·8 British inches,‡ or 1813·0 Pyramid inches, which, added to 30·3 is 1843·3 from the point A.D., thus representing about the end of March, 1844 A.D. Now March 21st, 1844, is an important date, being exactly 2,300 years to a day from the decree of Artaxerxes, on the first of Nizan (March 21st) in the year 458 B.C.§

Writers on the Great Pyramid, not recognising that the beginning of the Great Gallery must date from the death, and not from the birth of Christ, have been naturally staggered by the fact, that its total length representing 1881·7 years, if reckoned from the birth of Christ, has long passed, and in order to account for this, they have included in its symbolic *length* the *height* of the Great Step! But it will be seen that

* Gen. vi. 3; 1 Peter iii. 20. † See Chap. VII.

‡ 61 inches on the *level* of the Great Step is equivalent to 68·8 inches on the slope of the Grand Gallery, and 68·8+1814·8=1883·6 British inches, which is the exact length of the floor line of the whole Gallery.

§ On March 21st, 1844, the Sultan was forced, by the great Powers, to issue a firman giving religious liberty to the Jews throughout his dominion. This was clearly the beginning of the "cleansing of the Sanctuary" foretold in Dan. viii. 14, which was to be 2,300 years from the restoration of the daily sacrifices, which took place in consequence of the degree of Artaxerxes, in the year 458 B.C. See the particulars concerning the fulfilment of this prophetic period in Chapter X. *N.B.*—It should be remembered that one year has always to be deducted in estimating the length of periods passing from B.C. to A.D., and, therefore, that from the 1st of January, 458 B.C., to the 31st December, 1843 A.D., or from March 21st, 458 B.C., to March 20th, 1844 A.D., is exactly 2,300 years.

there is no necessity for such a forced and unnatural interpretation, if its symbolism is interpreted in accordance with the teaching of Scripture.

The Great Gallery must be taken as a whole, and its general length is no more affected by the existence of the Step than it would be if its whole length was a series of steps instead of a slope. Nor must the Great Gallery be regarded as if it represented the period occupied by the laborious ascent of *an individual climbing up its ascent from the bottom to the top*. Like the first ascending passage, it is symbolic of the spiritual state of a certain people, who have lived and died at *every period* of the centuries represented by its length. Its great height, seven times that of the first ascending passage, indicates the height of that spiritual state, while its steep ascent symbolises the spiritual *attitude* of the people it represents, showing it to be one of effort and faith, ever looking forward and upward.

The Great Step, therefore, indicates *a change of attitude*. Its top is *a dead level, like that of the horizontal gallery beneath*, and seems to imply that about the middle of last century the spiritual aspect of Christianity underwent a change, and that a state of ease, worldliness, and self-complacent security, was substituted for that of faith and endeavour; while at the same time, the diminished height of the roof above implies that this state is one of lowered spirituality. Now this exactly describes the decadence, during the last 60 years, of Evangelical Christianity, which had hitherto been the salt of the earth, preserving it from corruption. But it has now become, with the majority, a creed which tends to engender a *state of passive security;* a salt that has lost its flavour; devoid of offence, and therefore "of the world," and approved by the world; but utterly powerless to attract or awaken the conscience of the masses, who in consequence have become indifferent to all religion.* This is only in accordance with the prediction of the apostle to Timothy (2 Tim. iii. 1—5), that "in the last days perilous times shall come," and the features of these perilous times are exactly descriptive of the present time, while the characteristic, "having a form of godliness, but denying the power thereof," equally describes

* It is stated that among the working-classes in England, who constitute nine-tenths of the whole community, not more than three per cent. ever attend a place of worship.

the great *religious* zeal, activity, and outward righteousness and profession of holiness, which is such a marked feature of the day, but which, as in the case of the Pharisees, invariably covers a state of spiritual death and decay beneath the surface. At the same time, a spirit of scepticism, like a spreading ulcer, has leavened every Protestant community throughout the world, and appears to be the preparation for that general rejection of all belief in God, which is to characterize the whole world just previous to the coming of Christ. To this we shall refer later on.

The whole length of the Great Gallery is 1881·7 Pyramid inches, or 1,912 inches from the point A.D., thus representing the end of the year 1912 A.D., or the beginning of the year 1913 A.D.; and as the most accurate measurements, when of considerable length, have a tendency to err on the short side, we may take the period represented as, more probably, the early part of the year 1913 A.D. According, therefore, to the symbolism of the Great Gallery, it would appear that the beginning of the year 1913 A.D. would be the close of this dispensation, and the commencement therefore of the great day of the Lord.

It may be remarked, however, that not only may the actual measurements of the Great Gallery differ from its *intended* length by several fractions of an inch, but there must always be some uncertainty regarding the actual date A.D., and that these possible elements of error forbid any dogmatic assumption, based on the symbolism of the Great Pyramid, with regard to the exact date of the end of the dispensation. Nevertheless, if, as we can hardly doubt, the builder of the Great Pyramid was divinely guided in its construction, we must conclude that the year 1913 A.D. may be approximately correct, and within a year or two at the most of the date of that event.* But, as will be explained in the next chapter, the termination of the Great Gallery does not indicate the exact date of the Great Day of the Lord.

* There seems to be some possibility that the date of our Lord's birth may have been two years later than the date generally accepted, in which case the date indicated by the Great Pyramid would be 1915 A.D.

CHAPTER VI.

The Symbolism of the Time of the End—The Falling Away.

We must now call attention to the narrow, cramped passage which continues on from the end of the Grand Gallery. It is evidently symbolic of some great change. The lofty height of the Grand Gallery, which seems to symbolise the lofty spiritual state of the Christian dispensation, suddenly descends to a fraction of that height, and the width is similarly reduced. This must symbolise a corresponding diminution and contraction in the former state. Yet it will be seen that the descent from the height of the Grand Gallery to that of the narrow passage is not absolutely vertical, but inclined. The End Wall *overhangs* the end of the passage, and the angle which the End Wall thus makes with a vertical line from the apex was measured by Professor Piazzi Smyth to be about one degree, which would subtend a distance of six inches on the horizontal level of the Great Step, and of 6·84 inches, or nearly seven inches, on the inclined floor; that is to say, a vertical line from the apex of the roof would cut the floor line about seven inches before the end of the gallery. This rapid fall seems to imply that there will be a rapidly increasing and general "*falling away*," or rejection of all belief in God and Christ, six or seven years before the end of the dispensation. The commencement of this falling away would therefore be about the year 1906 A.D., and would be complete about 1913 A.D. (See Diagram).*

That such will be the case we must conclude, —firstly, from the actual signs of the times; secondly, from the universal principles of God's

* Some have supposed that the vertical line cuts the floor line at 20·5 inches from the End Wall, but this is clearly incorrect if the angle

judgments; and thirdly, from the direct predictions of Scripture.

1°. We are living in the "last times," which are to be especially "perilous," because characterised by "a form of godliness" without its power (2 Tim. iii. 5), which, as in the case of the Pharisees, can only blind its followers and destroy true faith. It is a time also when "evil men and seducers" are to "wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13), and "false Christs and false prophets" are to arise, "who shall deceive, if it were possible, the very elect" (Matt. xxiv. 24). We have already pointed out that the present is a time of religious security and indifference. Priests and prophets,—as in the case of Israel before being cast away,—are crying "Peace, peace," persuading their hearers that though they sin they "shall not surely die," for that all are forgiven their sins if they will only believe it to be the case, that they have "made a covenant with death, and with hell are . . . at agreement,"* or else they deny, explain away, or attenuate the teaching of

is only one degree, and the supposition is based on the fact, that the End Wall in its descent makes a series of seven "*insets*" of about three inches each. But these insets do not affect the general slope of the wall, and the angle measured by Professor Piazzi Smyth was that which the whole wall from top to bottom makes with the vertical line (see Diagram of End Wall). The total of these insets, viz., 20·5 inches, is just three times 6·84 inches, the actual distance subtended on the floor line, and they seem therefore to indicate a succession of seven marked periods corresponding to the seven years of the apostasy.

There is, in short, a remarkable correspondence, and yet contrast, between these insets and the insets on the Side Walls of the Great Gallery. The latter have clearly nothing to do with chronology, and if the height of the Great Gallery symbolises the spiritual height attained by the people of God during this dispensation, these insets would seem to indicate so many checks, or successive steps in attaining that height. This is strictly descriptive of all real Christian experience. It is not a smooth upward ascent, but broken by periods of grievous temptation, falls, and chastisement, each of which is nevertheless the necessary preparation for a renewed ascent (2 Cor. iv. 8—11). It would seem to symbolise the arduous character of the ascent from fallen man to spiritual conformity with God Himself (Rom. viii. 29), a state which it would appear can never be again fully attained by any created being, because none will ever again know the fellowship of Christ's sufferings (Phil. iii. 10).

* Isaiah xxviii. 14, 15; Jer. vi. 13, 14; Ezek. xiii. 10, 16.

Scripture with regard to the future punishment of the ungodly, and insist upon the universal salvation of all. Such teaching cannot fail to deaden the conscience, and produce a state of indifference which is but a step removed from actual unbelief, and the most certain preparation for it. Hence, in spite of a form of godliness among the minority, the numbers of sceptics, agnostics, and open infidels are rapidly increasing, and the great mass of the working classes regard all religion with contempt, with the result that they are fast becoming animated by the spirit of revolution and of envy and hatred of the upper classes and "the powers that be," and this spirit is being diligently inflamed by agitators and even from the pulpit. It is the preparation for the great upheaval of the masses which is to usher in the Great Day of the Lord.* It is, in short, a state of things exactly similar to that of France before the Revolution, when superstition, false religion and hypocrisy, having prepared the way, the result was general atheism, the death of all religious belief and the outburst of revolutionary fury.

2°. The judgment of the wicked and idolatrous nations of Canaan, which was effected by the instrumentality of Israel, was suspended for a time because "The iniquity of the Amorites is not yet full" (Gen. xv. 16); and on the same principle we must conclude that the judgment of the Great Day will not take place until the iniquity of the world is full, and therefore that a general apostasy must immediately precede that Judgment.

3°. This also is exactly in accordance with the statement of the Apostle—"That day shall not come, except there come a *falling away* first" (2 Thess. ii. 3). Now although such a falling away took place in the 4th, 5th and 6th centuries, when true Christianity was exchanged for the worship of the dead and of idols, when the rites and doctrines of the old Paganism were re-adopted, and when the Papacy, with its claims to the powers and offices of Christ, first arose; yet that apostasy was not followed by the judgment of the Great Day, nor was it accompanied by an open rejection of God and of Christ. It was a partial and primary fulfilment of the prediction, but not its final and complete fulfilment.

Nevertheless, the errors and idolatries of Rome have been

* See Chap. XIII.

the preparation for the final and complete apostasy; and the outburst of atheism in France and other countries at the Revolution was its firstfruits; a foreshadowing of what is yet to take place. In like manner, the ritualism and the false doctrines which are flooding this country, and which we cannot doubt proceed from the same source, and the rapidly-increasing unbelief which is seen to follow in their train, must shortly produce the same result, and when it is attained, the last check will be removed, and we may expect that the present passive unbelief of the nations of Christendom will burst out into open and undisguised rejection of Christianity.

That such an apostasy is to take place, just before the opening of the Great Day of the Lord, is clearly indicated in the prophecy of the Apocalypse, to which we shall refer in future chapters.*

It should be remembered, however, that the evidences of this last phase of the apostacy are not visible to the world. It is a process going on beneath the surface in the hearts and minds of men, and, although the signs of it may be apparent to the Christian, it is only fully perceived by God; nor will it be generally recognised until it has reached its climax in the universal rejection of the Bible and Christianity.

The real battle of belief and final phase of the apostacy is now practically confined to Great Britain and in a lesser degree to other Anglo-Saxon peoples. For true Christianity is already well-nigh dead in other nations, and the rejection of the Bible in Britain would therefore be the signal for its open rejection throughout Christendom. The growing unbelief in this country is due, as will be shown hereafter, to the secret work of the agents of Rome, and it is being accompanied by a corresponding increase in the influence of Romanism, the latter being directly dependent on the former. It will also be shown that Rome's political power and influence in Great Britain received a great accession of strength in the year 1906, and it would seem that this power and influence will attain its zenith when the falling away is complete. In short, the growth of Rome's ascendency and the decay of belief in Britain must be regarded as coincident phases in the last seven years of the apostasy, the climax of of which would appear to be in the year 1912-13.†

* See Chap. XIII., *The Death of the Witnesses.*

† See Chapters XIII. to XVI.

Now the end of the roof of the Grand Gallery, where it meets the End Wall, is the termination of the Grand Gallery *as a whole*, and if we suppose that the sudden and rapid fall from that point to the low passage leading to the Ante-chamber commences exactly 6·7 inches measured on the floor-line before the latter enters the low passage—that is, 6·7 inches from where a perpendicular line from the apex strikes the floor-line (see diagram)—then the whole length of the Grand Gallery up to that point will be exactly 1875 Pyramid inches, or 75 sacred cubits; and if this point marks the beginning of the rejection by the world of all belief in God and in Christ, it is *the end of the Dispensation of the Spirit*, so far as the world in general is concerned, and the length of the Dispensation will thus be represented by the same number of sacred cubits as was the Jewish Dispensation by profane or worldly cubits.

The Great Day of the Lord.

From the statement of the Apostle (2 Thess. ii. 3) the "falling away" is to be closely followed by the Great Day of the Lord, or "time of judgment," at the close of which Christ will appear in the clouds of heaven. During this period of judgment, the inhabitants of the earth will have to pass through terrible and unparalleled trouble and affliction. It is spoken of as "The Day of the Lord," "The Great and Terrible Day of the Lord," "The Great Day of His Wrath," "The Day of Vengeance of our God," when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 21).

This day is constantly referred to by the prophets, and is thus described by the prophet Isaiah: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all

pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. ii. 10—21).

The description is similar to that of the opening of the sixth seal in Rev. vi., of which it is said, "The Great Day of His Wrath is come, and who shall be able to stand?" (verse 17).

Again, we read: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger," etc. (Isa. xiii. 9—13).

The remainder of the chapter refers to the destruction of ancient Babylon, but it is plain that the description, which accords with that of the sixth seal (Rev. vi. 13, 14) and with Matt. xxiv. 29 is that of a world-wide destruction, and like many other prophecies, the prophet, while dealing with the immediate event, is led onward by the Spirit of God to foretell the features of the *greater* event, of which the former was to be a type on a small scale.

This day is also referred to in Isa. xxx. 25, etc., and again in Isa. xxxiv., where it is called, "The day of the Lord's vengeance, and the year of recompenses for the controversy

of Zion," while the description in verse 4, "All the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down," identifies it with the events of the sixth seal, and to those foretold by Christ in Matt. xxiv., which are to immediately precede His appearing in the clouds of heaven.

The same signs are foretold by the prophet Joel as ushering in "the great and the terrible day of the Lord" (Joel ii. 30, 31), while in the next chapter it is stated to be the time of Israel's restoration, previous to which there are the universal preparations for war, the gathering of all nations against Israel, and the final destruction of those nations. Again, in Zephaniah we read, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger" (Zeph. i. 14—17, ii. 3).

This day is also referred to in Haggai ii. 6, 7; Zech. xiv. 1; Malachi iv. 5, and other prophecies of the Old Testament. Both Christ and the apostles constantly allude to it, and its opening is described in the Apocalypse in the events of the sixth seal, the seventh trumpet, and the seventh vial, while, just previous to the latter, we are told that certain spirits of evil are to "go forth unto the kings of the earth and the whole world, to gather them to the battle (or war πόλεμον) of that great day of God Almighty" (Rev. xvi. 14).

As the events of this day follow closely upon the falling away which is symbolised by the end of the Great Gallery, it is evident that they must be included in the low passage which connects the Great Gallery with the Ante-chamber.

Connected with the Great Gallery by two low, narrow passages there are two chambers, called the Ante-chamber, and the King's Chamber, and if the Great Gallery is sym-

bolic of the spiritual characteristics of the Christian dispensation, then these two chambers must be symbolic of certain *future* spiritual states of the human race subsequent to that dispensation; and this is exactly in accordance with the Apocalyptic prophecy, which shows that the millennium will immediately follow this dispensation and be in its turn succeeded by the Eternal state. In short, if the Great Pyramid is a divinely planned structure, and its passages symbolise the past history of the human race, it is inconceivable that these two future states, both of which are distinctly stated to refer to man upon *Earth*, should not also be symbolised, and shown, as in Scripture, to be *successive* to the present dispensation. In this case, therefore, the Millennium would be represented by the Ante-chamber, and the Eternal state by the King's Chamber.

With regard to these chambers, it is only necessary to remark that the King's Chamber, although lofty, symbolising a corresponding lofty, spiritual state of the human race, is yet far less lofty than the Grand Gallery. This also is exactly in accordance with the facts. For high as may be the spiritual condition of "the nations of the saved" who "walk in the light of the holy city" (Rev. xxi. 24), their state must ever be below that of those who, during the fierce conflict and trial of this dispensation, have suffered and died with Christ, and been conformed to His image. In like manner, the lower and narrower Ante-chamber would well symbolise the Millennial state which, although one of general righteousness and happiness, will not be free from sin and sinners, and which, in accordance with the symbolism of the Great Pyramid, is to be the preparation for, or *Ante-chamber* to, the Eternal state.

It may be observed that neither the Ante, or the King's Chamber has any pretence to symbolise the *duration* of the periods those chambers represent. They symbolise spiritual *states* of the human race, and the latter state is unchangeable and Eternal. So also with the Millennial state, which, although limited, is unmarked by change, or vicissitude, until its close. "*Time*"—the essence of which is a constant succession of events—"*will be no longer*" (Rev. x. 6), and the symbolism of these chambers does not, therefore, indicate it.

If then the Ante-chamber represents the Millennium state

the low passage which leads to it would seem to represent the period of transition between it and the Christian dispensation, symbolised by the Grand Gallery, and there is a precisely similar passage which leads from it to the King's Chamber. This also is exactly in accordance with the Apocalyptic prophecy. For just as a period of rebellion and judgment closes the present dispensation, so at the close of the Millennium we are told there is to be another and final outburst of rebellion followed by similar judgment on the rebels, when a world-wide conflagration would appear to take place, in which "the elements will melt with fervent heat and the world and the works that are therein will be burned up" (2 Peter iii. 10), as the preparation for the new heaven and new earth (Rev. xxi. 1).

It is evident that the various events of "the Great Day of the Lord" are not those of a single day, but that the term "day" is used, as in other parts of Scripture, to denote a certain time or period; as in the case of "the day of visitation," "the day of adversity," "the day of salvation," etc. Nevertheless the exact duration of this "day of the Lord" appears to be plainly indicated.

We shall see, when we come to consider the duration and termination of the great prophetic periods of Scripture, that it is absolutely certain that they were intended to have a double fulfilment; one relating to the events of the Christian dispensation, in which the periods expressed in terms of days are symbolic of their fulfilment in the corresponding number of years; the other relating to the events of "the great day of the Lord," in which these periods will be fulfilled in literal days. Under these circumstances, the events of the Christian dispensation are a type, or foreshadowing, of those of "the Great Day," in which the events of the former will be re-enacted, but compressed into the same number of *days* as the *years* of the dispensation.

According to the Grand Gallery, the duration of the Christian dispensation, from the death and resurrection of Christ to the opening of the day of the Lord, is to be 1,800 years, with an additional 75 years, and a final period of seven years, total 1,882 years; and the corresponding period of *days*, expressed in the terms of prophetic symbolism, is five "*times*" and 82 days; a "*time*," which is the term used to express the numbers of days in the Jewish and

Egyptian years, being 360 days, and five *times* and 82 days would therefore be the duration of the Great Day.

The Restoration of the Jews.

Prophecy shows that the Jews are to return to Palestine some years before the final end and the appearance of Christ in the clouds of heaven. Their civil and religious polity is to be restored, their ritual sacrifices re-established, the temple at Jerusalem is to be rebuilt, and the old covenant is to be confirmed with them for seven years which terminate at the appearing of Christ. During this period, which includes the Great Day of the Lord, they are to suffer great tribulation, from which they will be delivered at its close.

It seems clear that the foretold Falling Away, which will reach its climax shortly before the opening of the Great Day of the Lord, is symbolised by the termination of the Great Gallery, and this climax will mark the conclusion of the "day of acceptance," during which God has been taking out of the Gentiles a people for His name (Acts. xv. 14). The termination of that "day of acceptance" will therefore be the termination of "the times of the Gentiles." Now, it is stated that Jerusalem is to be trodden down by the Gentiles till the times of the Gentiles are fulfilled. Therefore when their times are fulfilled Jerusalem will cease to be trodden down and the Holy Land will be freed from their presence, and this, according to the symbolism of the Great Gallery, will be in the year 1913. We may presume, therefore, that this year will be the time when the Jews are to re-appear on the scene as a nation.

This is exactly what is indicated by the low passage. For its dimensions are the same as those of the first ascending passage, which symbolised the Jewish dispensation, and we are, therefore, forced to conclude that the low passage to the Ante-chamber is symbolic of the history of the same people.

It might appear at first sight that the beginning of the low passage would mark the beginning of the last seven years, when the covenant is to be confirmed with the Jews. But it is evident that the return and settlement of the People in Palestine, the building of the temple and the restoration of their national polity, must precede the renewal of the sacrifices and confirmation of the covenant. These preparatory events might well take two or three years and they could not

commence until the Holy Land had been freed from the Gentile yoke at the close of the times of the Gentiles.

This accords, as we shall see, with the Apocalyptic prophecy of the death of the witnesses. It is there shown that the climax of the "Falling Away" which marks the termination of the "times of the Gentiles," and the first re-appearance of the Jews on the scene, is to take place about *four years and a-half* before the opening of the Great Day. It is also clear that the confirmation of the covenant with the Jews at the beginning of the last seven years can only be about two years before the opening of the Great Day. Therefore the first reappearance of the Jews as a nation in the Holy Land will be about two years and a-half before the confirmation of the covenant.

We may, therefore, conclude that these two years and a-half are the first two years and a-half of the low passage during which the Jews will be restored to the Holy Land, the temple rebuilt and everything prepared for the confirmation of the covenant. The evidence in support of this conclusion will be made clearer when treating of other prophecies.

It will be seen that the date indicated by the end of the Gallery, viz., the beginning of 1913 A.D., would by this explanation be about four and a-half years before the opening of the Great Day. The date of the latter event would therefore be the latter portion of 1917 A.D., and the confirmation of the covenant two years before, or about 1915 A.D. These dates, however, must be regarded as approximate only.

The low passage is about 52·24 Pyramid inches in length, and therefore symbolises a period much beyond that of the Great Day. But when the various prophecies relating to the restoration of Israel and Judah to their own land are considered, it is quite conceivable that the period of transition and restoration would take many years.

"The Sign of the Son of Man."

We must now briefly refer to that important feature in the teaching of Christ and the Apostles, viz., the resurrection of the just.

We are told by St. Paul that the sounding of "the last trump," or trumpet, will be the moment of the resurrection

of the Just, and the translation of the Saints living at the time (1 Cor. xv. 51, 52). But what did the Apostle know of a *last* trumpet, when no mention is made of any previous trumpets, either by himself, or by his fellow-apostles, or by Christ? But Paul wrote as he was moved by the Holy Ghost, and we must conclude, therefore, that he was inspired to refer to this last trumpet in anticipation of the history of the seven trumpets, to be hereafter revealed in the prophecy of Christ recorded by St. John.

Now the seventh, or last, trumpet is the moment when the "mystery of God" will "be finished," the moment of the final judgment, and the destruction of those "who corrupt (margin) the earth" (Rev. xi. 18). It is the opening of the Great Day of the Lord, "the hour of temptation which is to come upon all the world, to try them which dwell upon the earth," when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 21).

It seems, therefore, that all true Christians will be removed from the earth previous to the opening of this terrible day, and that, in accordance with the statement of St. Paul to the Thessalonians, the Lord will descend from heaven to the vicinity of the earth for the express purpose of receiving them, when both they and the risen saints will be caught up to meet Him in the air (1 Thess. iv. 16, 17).

The presence of the Lord "in the air," for this purpose, is clearly distinct from His actual appearance on the earth for the final act of judgment on the world. The one takes place previous to the opening of the Great Day; the other is its closing scene. The one will only affect those true Christians scattered throughout the world, one here and another there, who must be few and insignificant in number compared to the multitude of the wicked and godless, and to those lukewarm or false professors of Christianity who will be deceived by the errors which are to abound at the last; and the sudden removal of the true Christians from the earth will be only partially realised, therefore, by the majority of the world. The other event will be the actual appearance of the Lord "in the clouds of heaven with power and great glory," when "every eye shall see Him, and all the tribes of the earth shall mourn because of Him" (Matt. xxiv. 30; Rev. i. 7).

The first event is that secret removal of the saints from

the earth which is alluded to in Matt. xxiv. 40, 41; Luke xvii. 34, 36, when "two shall be in one bed, the one shall be taken and the other left; two shall be in the field, the one shall be taken and the other left." This indicates, therefore, a sudden and instantaneous disappearance, recognised only by the person, or persons, in whose company they had been the moment before; while in certain cases, in those parts of the world where it was night, the disappearance would not be recognised by the one left behind until he awoke in the morning.

The other event is when the Lord comes *with His saints*, showing that they must have been previously taken away (Jude 14; Rev. xix. 14).

The removal of the saints previous to the judgment of the Great Day, is also indicated by Rev. xiv. 15—20, where "the harvest" or reaping of the *wheat*, the symbol of the people of God,* is shown to take place *previous* to the treading of the wine-press of the fierceness and wrath of Almighty God, in "the great and terrible day of the Lord." The removal of the saints before that day is also implied in Rev. iii. 10: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Similarly the words of Christ, "Watch ye and pray always, that ye may be accounted worthy to escape all these things which are come to pass, and to stand before the Son of man" (Luke xxi. 36), are a clear proof that *some* will be preserved from the terrors of that day.

There are those who say that this represents the second coming of Christ to be two-fold. This is not the case. It is no more two-fold than the embarkation of a king to return to his own country, and his reception of a certain number of faithful subjects who have gone to meet him, is a separate return to his actual arrival in his own country. The presence of the Lord in the air is simply a *phase*, or the first

* "The harvest of the earth is *ripe*." The "harvest" reaped is plainly a symbol of the righteous in whom the kingdom of heaven, first planted, like a seed of corn, in the heart, has arrived at maturity. "When the fruit is *ripe*" "immediately He putteth in the sickle, because the *the harvest is come*" (Mark iv. 29). The exact identity of the symbolism used by Christ in the two instances is a plain indication by the Holy Ghost of the identity of the persons symbolised.

act in His coming, and it would appear to be alluded to by Christ in the prophecy of Matt. xxiv. 30, when He said, "And then shall appear '*the sign of the Son of man*' in the heaven, and then—or quickly following the sign—shall they see the Son of man coming in the clouds of heaven with power and great glory." It is clear from this, that "*the sign of the Son of man*" is something which betokens His *near approach*, or *immediate vicinity*, and which precedes, or is previous to, His actual *appearing*. Now we must interpret the meaning of this sign in accordance with the teaching of the Word of God, that is to say, "according to the wisdom which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1 Cor. ii. 13).

When the Jews, at His first coming, asked Christ to give them a "a *sign* from heaven" in proof that He was the Christ, He told them that they would be given one *sign*, and one only, and this would be His death, and His remaining in the grave three days and nights, but for no longer; for at the end of that time, just as the prophet Jonah was brought up again from the belly of the whale, so He would rise from the dead. It is manifest that this,—His resurrection from the dead,—was to be the great *sign* to the world that He was indeed the Christ who had come and gone; and so it proved to be, for it overcame the unbelief of multitudes who had previously rejected Him.

It seems evident that we must interpret the sign of His second coming in a similar way. Christ is Himself the type of the Christian, who has to follow in His steps, to be dead with Him, and to suffer with Him, and the whole body of true Christians are called by the Apostle Paul "*The Christ*" (1 Cor. xii. 12), and are collectively spoken of as "His body" (Eph. v. 30; 1 Cor. xii. 27); Christ Himself being its head.

Just then as the resurrection of Christ Himself was the sign to the world that He had come and gone, so the resurrection of "The Christ," which is His body, and their being caught up to heaven, witnessed, or recognised, as it evidently must be by hundreds, or perhaps thousands,* will

* There were only a certain number of the disciples who were witnesses of Christ's resurrection and ascension to heaven, but at the resurrection and ascension of "*The Christ*" there must be a vastly greater number of witnesses to the fact, and this greater number

be a veritable "sign in the heavens" of the presence of the Son of man in the air, and, therefore, that His actual appearing "in the clouds of heaven with power and great glory" is close at hand.

In the previous edition of this book it was supposed that this rapture of the saints was symbolised by the rough irregular passage which leads from the end of the roof of the Grand Gallery to the chambers of construction above the King's Chamber. But the supposition will not hold good. There seems to be little doubt that this passage was made by modern explorers and was not part of the original constuction of the Pyramid. Nor would its position be symbolic of the event, more especially when the revised symbolism of the Grand Gallery, which will be referred to later, is taken into account. As explained in the Second Preface, the Great Pyramid passages do not, except indirectly, symbolise *events*.

It would seem that the Spirit of God, speaking by the prophet Isaiah, graphically describes this removal of the saints from the earth. For after describing the "resurrection of the just," the prophet proceeds, "Come, My people, enter thou into *thy chambers*, and shut thy doors about thee: hide thyself as it were for a little moment, *until the indignation be overpast*. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isaiah xxvi. 20, 21).

In conclusion, a few remarks may be made on the symbolism of the Queen's Chamber and the horizontal passage leading to it.

It will be noted that while most of the interior measurements of the Great Pyramid are multiples of the Egyptian, or profane, cubit, the vertical heights never are, and that it is these heights, in combination with the other measurements, which reveal the presence of the sacred cubit; from which it has been inferred that, while the other measurements are symbolic of that which is natural and worldly, the

will be proportionate to the greater number who have to be affected by their evidence throughout the world, and which evidence will produce that great awakening and repentance which prophecy shows will take place at that time (see Chap. XVII. on Rev. xiv.). But just as in the case of Christ's resurrection and ascension, so in this case, the world in general will reject the evidence.

vertical measurements are symbolic of the spiritual.* Thus the vertical height of the descending and ascending passages added to the perpendicular height, is exactly 100 Pyramid inches, or four sacred cubits, and the vertical lines in the descending passages which synchronise with the reign of Suphis I., appear to represent the period when the Egyptian nation believed in the true God, or in other words, lived by faith. It would thus seem that while the vertical heights of the passages symbolise the attitude of those who walked by faith, the perpendicular heights symbolise the attitude of those who did not.

Now, by the laws of similar triangles, the perpendicular measurements of these passages bear the same proportion to their vertical heights, as the horizontal passage to the Queen's Chamber does to the corresponding length of the Great Gallery. Hence, as the horizontal passage is representative of those "under the law" who do not walk by faith, and the Great Gallery of those who do walk by faith, the symbolism is identical with that of the perpendicular and vertical heights of the passages. The dimensions also of the horizontal passage are the same as those of the first ascending passage, which is representative of Israel under the law. We must therefore conclude that the horizontal passage symbolises the state of Israel during the Christian dispensation, as already suggested.†

It is further evident that the horizontal passage symbolises a period corresponding with that of the Great Gallery, but that a different unit of measurement is used for the years of the former.

The relative length of any portion of the horizontal gallery to the corresponding portion of the Grand Gallery is as 9 to 10, or, to be more exact, any portion of the horizontal passage is ·1115 of its length less than the corresponding portion of the Great Gallery; and therefore, in order to find the corresponding date of any point in the horizontal passage, it is necessary to add ·1115 of its length to its actual length. These dates are shown on the diagram. The beginning of the Queen's Chamber, which seems to denote a marked spiritual or political improvement in the fortunes of Israel, corresponds with the year 1729 A.D. The Apex of the Chamber is, of course, the year 1844, and the

* See Chapter IV., pp. 76, 78. † See ante, p. 85.

farther end of the Chamber is 1959 A.D., indicating that the history and fortunes of Israel as a nation in its present state will continue some time after the end of this dispensation. This is, of course, in accordance with prophecy, which shows that the complete restoration and establishment of all Israel in the land of their fathers will be a work of time. But what the symbolism of the Chamber exactly signifies it is difficult to determine. It will be observed, however, that the centre of the Chamber and probably the whole Chamber, is exactly under the top stone of the Pyramid, which is symbolic of Christ; and it would seem, therefore, that the whole Chamber represents the period from the time that the nation first came under the special protection and providence of Christ, until the time of its full and perfect restoration to the land promised to its forefathers, viz., "from the river of Egypt to the river Euphrates" (Gen. xv. 18).

CHAPTER VII.

Chronology of the Bible.

We now propose to briefly compare Scripture chronology with that of the Great Pyramid, and it will be found that there is a remarkable accordance between the two.

In calculating Scripture chronology it is only necessary to take the recorded lengths of the reigns of the Kings, and of other periods, which are given consecutively to the time of the 70 years' captivity; after which the record is continued by the Canon of Ptolemy, which, by various astronomical observations, has been proved to be correct. There is, however, some difference of opinion regarding the length of certain Scriptural periods.

Firstly, there is the period from Jacob's going down into Egypt to the Exodus, which by some is considered to be 215 years, while others suppose it to be 430 years, on account of the statement in Exodus xii. 40, that "the sojourning of the children of Israel who dwelt in Egypt was 430 years." On the other hand, the Apostle Paul, in his Epistle to the Galatians (iii. 17), says that the giving of the law, which was the same year as the Exodus, was 430 years after the Covenant made with Abraham, and as that Covenant was 215 years before Jacob went into Egypt, it would only leave 215 years, instead of 430, for the period between that event and the Exodus.

The passage in Exodus does not say that the sojourning *in Egypt* of the children of Israel was 430 years, but that the "sojourning" itself had been of that duration, and the words, "who dwelt in Egypt," are merely to specify the people referred to. Now the people who thus "sojourned in a strange country" included not only the descendants of Jacob, but Abraham, Isaac, and Jacob himself, all of whom "confessed themselves strangers and pilgrims on the earth" (Heb. xi. 9, 13); but as the descendants of Jacob constituted the chief proportion of these "sojourners," the term "Children of Israel" might naturally be used as representative of the whole, in which case the sojourning would date from the covenant with Abraham.

The statement to Abraham in Gen. xv. 13, "Thy seed shall be a stranger in a land not theirs, and shall afflict them four hundred years," may be read as referring to the termination of the affliction, that is, "until 400 years from Isaac," the seed referred to, and on whom the first shadow of the affliction fell in the mockery of Isaac some thirty years after the covenant (Gen. xxi. 9, 12; compare Gal. iv. 29).

Moreover, it is quite impossible that the period from Jacob's going to Egypt to the Exodus could have been 430 years. For they were there for four generations only, as in the case of Levi, his son Kohath, Amram the son of Kohath, and Aaron the son of Amram, who was the *fourth*. Levi was about 44 years when he came to Egypt, and Kohath was therefore quite a child, probably about 13 years, and he lived 133 years. His son Amram lived 137 years, and Aaron, the son of Amram, was 83 years old at the time of the Exodus.* Therefore if Kohath did not beget Amram until the year of his death, and Amram did not beget Aaron until the year of his death, both of which suppositions are absurd, the whole period would only be 340 years! Some have, indeed, suggested that certain generations in this genealogy have been omitted; but without strong evidence of such an omission, the suggestion is merely begging the question. Moreover, the statement to Abraham, "In the *fourth generation* they shall come hither again" (Gen. xv. 16), appears to be conclusive evidence that the period was only for four generations.

The fact also that the period during which Abraham and his descendants were "strangers and sojourners" in a land not theirs, until the time of their going to Egypt was exactly 215 years or half 430 years, is a strong presumptive evidence that the remainder of that "sojourning" was for the remaining 215 years. Finally, there is the explicit statement of the Apostle, that the whole period was 430 years only. In spite, therefore, of a certain ambiguity in the statement in Exod. xii. 40, the evidence of actual facts, and of other passages of Scripture, oblige us to conclude that the whole period from the covenant to the Exodus was just 430 years.

Secondly, there is a question with regard to the period of the Judges. Mr. Hales, who adopts the view of those who

* Exodus vi. 16, 20, vii. 7.

think the period assigned to them by Usher is too short, gives the table on p. 113.

The first period of the Judges represents the time from the end of the forty years in the wilderness to the death of Joshua. Caleb, who with Joshua searched the land at the beginning of the forty years, was forty years old at the time,* and as Joshua appears to have been the elder, Mr. Hales has assumed him to have been 45 years at that time. Therefore, as he crossed the Jordan and entered Canaan at the age of 85, and died at the age of 110, the Israelites would have entered Canaan 25 years before his death. Some writers have supposed the period to be shorter, but it is expressly stated that it was not for "a long time after" the first conquest of the country, and when "the Lord had given them rest from all their enemies."† The above is also the estimate of Usher and others. On the other hand, as we shall see, the length of this period cannot have been much longer than 25 years.

The second period is that of the elders who outlived Joshua. The age of Joshua was abnormal. Both he and Caleb were the sole survivors out of the whole generation of those, from 20 years old and upwards, who died in the wilderness. Even Abraham, at a time when the ages of men were much longer, considered himself a very old man at 99 years,‡ and his subsequent long life must be regarded as a special gift from God, in confirmation of the covenant made with him, and as a reward of his faith. The cases of Joshua and Caleb were similar, and the average life of the rest would probably be what it has been since. Seventy years, as in the case of David and Solomon, being considered the ordinary limit of human life.

In Judges ii. 7, it is said that the people "served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had *seen all the great works of the Lord.*" The expression used here evidently refers only to those who were of an age to understand, and recognise, the significance of those works of the Lord by which the people were delivered out of the hands of the Egyptians. It is an expression similar to that used at the time of the return of the spies, when God declared that "none of the men who have seen My glory, and My miracles which I *did in Egypt* and in

* Josh. xiv. 10. † Josh. xxiii. 1. ‡ Gen. xvii. 17, 24.

	Hales.			As corrected.
From the Exodus to the entry into Canaan ...	40 years			
Period of Judges.				
From the entry into Canaan to Joshua's death	25 ,,			71 years.
The Elders that outlived Joshua	1 ,,	6 years		
Anarchy or Interregnum	10 ,,			
Servitude Mesopotamia	8 ,,			
Othniel	40 ,,			
Servitude Moab... ...	18 ,,			
Ehud and Shamgar ...	80 ,,			
Servitude Canaan ...	20 ,,			
Deborah and Barak ...	40 ,,			
Servitude Midian ...	7 ,,			
Gideon	40 ,,			
Abimelech	3 ,,			
Tola	23 ,,			
Jair	22 ,,			
Servitude Ammon ...	18 ,,			
Jephthah...	6 ,,			
Ibzan	7 ,,			
Elon	10 ,,			
Abdon	8 ,,			
Servitude Philistines ...	20	40	40 years only.	
Samson	20			
Eli	30	40		
Samuel called as a Prophet	10			
Servitude Philistines ...	20	20		
Samuel until accession of Saul...	12			
	498 years.		433 years.	

the wilderness, should enter the land of Canaan" (Numbers xiv. 22—31). Now as this was limited to those who were twenty years old and upwards, we must conclude that a somewhat similar limitation is intended here, and that it included only the elder of the younger generation, or those from fourteen to twenty years of age at the time of the return of the spies. These elders were twelve in number, one for each tribe, chosen to act as judges under Moses and Joshua, and, as implied by their name, they would be the eldest in each tribe. This would make the oldest of them 85 years and

the youngest 79 years old at the death of Joshua, which, considering the wars and hardships they had gone through, must be considered a full age, which only few attained; and even if there were one or two exceptions, yet such very old men would have had little acquaintance with what was going on around them, or ability to recognise and control the growing spirit of idolatry that was secretly leavening the minds of the people.

For the apostasy which broke forth, after the death of the generation that had seen the works of the Lord, must have been the result of influences going on for years, gradually undermining and neutralising the influence of the elders of the nation, in proportion as the latter became fewer and fewer in number, and those who remained became old and infirm. The idolatry of the Canaanites had always a fascination for the Israelites, and they had already several times succumbed to it. There were probably numbers who had already intermarried with the Canaanites long before the actual death of the last elder, and who had secretly followed their idolatry; and there were probably many more who were fully prepared to do so, and this state of things would go on increasing until, by the time the last elder had died, it became general. This is the more natural and probable view of the matter, and if so, the punishment which followed this apostasy may have been practically simultaneous with the actual death of the last elder.

That this was the case is proved by the charge of Joshua before he died, in which he exhorts the people to put away the strange gods that were among them,* showing that idolatry was already rife among them in his day. Considering therefore that the elders who outlived Joshua must have been very few; that their number must have rapidly decreased; and that those who remained after his death had, from age and infirmity, little opportunity or ability of recognising the growth of idolatry, and that their opposition and influence would therefore be practically unfelt,—we may assume that the general apostasy, and the punishment which followed it, could hardly have been more than five or six years after Joshua's death. For six years would be 71 years after the Exodus from Egypt, when the very youngest of the elders who survived would have been 85

* Joshua xxiv. 23.

years of age, and the oldest over 90 years. Considering, therefore, the hardships and vicissitudes they had passed through, and that the normal length of human life at that time was only 70 years, 85 to 90 years must be regarded as an age which few if any attained, and an age which, for some years before their death, would render anyone who attained it wholly unable to estimate, or exercise any influence over, the growing idolatry of the people.

The remaining periods are all in accordance with the statements in Judges until we come to the servitude under the Philistines, which, in Judges xiii. 1, is stated to have been 40 years. Mr. Hales, however, has represented Samson's judgeship to have commenced in the middle of the servitude, and the whole of Eli's judgeship to have been subsequent to that of Samson, which, with the further servitude, after the death of Eli, of 20 years, makes a total servitude of 100 years! But on what grounds are we to conclude that this servitude under the Philistines was 100 years, instead of 40 years as stated by Scripture?

Samson appears to have been born at the very commencement of the servitude, and the deeds by which he *began** to deliver Israel may therefore have very well commenced about the middle of the servitude, and have continued for 20 years, until his death, when his destruction of the lords of the Philistines was probably a potent cause of Israel's final deliverance.

Eli was not a Judge in the same sense that Samson was. The term "Judge" was given to two sorts of people, viz., to those who, like Samson, Jephthah, and Gideon, were leaders in war, or "deliverers" from the enemies of Israel; and to those who, like Eli and Samuel, were priests or prophets, and Judges on all questions of law and religion—an office which would more properly be held by the High Priest, or Prophet of the people. The functions of the one in no way interfered with those of the other, and Eli, as priest, may therefore have been Judge at the same time as some of the later Judges mentioned at the end of Judges xii., the description of whom would better apply to those who, like Jephthah, were "deliverers" of Israel by their strength and military prowess.

Eli's death took place 20 years before the end of the

* Judges xiii. 5.

Philistine servitude, and we have no right to assume that this 20 years which elapsed between the death of Eli at the defeat of Israel, and the final overthrow of the Philistines in the time of Samuel, was a distinct servitude to that mentioned in Judges xiii. 1. In each case in which the servitudes are mentioned, a cause for the servitude is stated. "Israel did evil in the sight of the Lord." But no such cause is stated with regard to the defeat of Israel at the time of Eli's death, and as the servitude which followed was the worst of all, such an omission would be inexplicable and an anomaly, opposed to the whole character of Scripture, unless that servitude was a part of one already mentioned.

Therefore, as there is no ground whatever for regarding the servitude to the Philistines as longer than is stated in Scripture, or that there were several of such servitudes following each other, without an intervening period between them in which Israel could have done evil, we must conclude that there was only one such servitude of 40 years. We must also conclude that Eli's 40 years began 20 years before the commencement of that servitude, and that he died in the middle of it, after the signal defeat of Israel, and the capture of the Ark; that Samson began to be a "deliverer" from that time, and that it was in consequence of his final great destruction of the lords of the Philistines at his death, at the end of the 20 years, that the Israelites, under the guidance of Samuel, took courage to meet them again in open battle, when, through the prayers of Samuel, the Philistines were completely defeated, and Israel was delivered from their yoke.*

This would make the whole period of the Judges 433 years. The Apostle Paul says it was *about* 450 years,† but in saying this, his object was not to furnish an exact chronology, but merely to refer to the general succession of events, viz., the wandering in the wilderness, and the period of the Judges, previous to the era of the kings. Moreover, in speaking of the period of the Judges, he appears to have included the whole of Samuel's judgeship, who is said to have "judged Israel all the days of his life."‡ Part of his judgeship, therefore, was during Saul's reign, for he exercised his office long after the accession of Saul, as in the case of his anointing David as king, and

* 1 Samuel vii. † Acts xiii. 20. ‡ 1 Samuel vii. 15.

declaring the deposition of Saul. According to Josephus, he was Judge 12 years from the end of the servitude to the Philistines to the accession of Saul, and 18 years afterwards,* and this 18 years added to the 433 years would be 451 years, or probably 450 years and some months, "about 450 years." The statement of the apostle is a proof that the excessive length which some have assigned to the period of the Judges is erroneous.†

The last period in Sacred Chronology which requires notice is the 70 years' captivity. The last four kings of Judah were: Jehoahaz, who reigned only three months, which are therefore reckoned in the reign of the king preceding or succeeding him; Jehoiakim, who reigned 11 years, or 10 years and some months; Jehoiachin, who reigned three months; and Zedekiah, who reigned 10 years and four months, called 11 years; the whole period from the end of Josiah's reign being therefore just over 21 years. We read that the fourth year of Jehoiakim was the first year of Nebuchadnezzar, and that it was the 23rd year from the 13th year of Josiah.‡ This would be equivalent to the 35th year of Josiah, and as he reigned only 31 years, it would be Jehoiakim's fourth year. It is also stated that the second capture of Jerusalem in the reign of Jehoiachin was in the eighth year of Nebuchadnezzar, and that the end of the 37th year of Jehoiachin's captivity was the first year of Evil Merodach.§ This would make Nebuchadnezzar's reign 44 or 45 years, whereas the Canon of Ptolemy gives him only 43 years. This is explained by the fact that Nebuchadnezzar reigned conjointly with his father during the last three years of the latter's life.‖ In the last year, before his father's death and his actual accession to the throne,

* "Josephus' Ant.," Book VI., Chap. XII., c. 5, Vol. I., p. 308.

† It is stated in 1 Kings vi. 1 that it was 480 years from the Exodus to the commencement of Solomon's Temple; but as this entirely contradicts the other statements both of the Old and New Testaments, we may conclude that, like many other passages in the Old Testament, the statement is an error of transcription. The actual period would appear to be about 560 years. Some have supposed that the 480 years represented the period with the different periods of servitude omitted; but as these periods amounted to 111 years, it is evident that it is no explanation of the 480 years.

‡ Jeremiah xxv. 1—3. § 2 Kings xxiv. 12; Jer. lii. 31.

‖ Lenormant. "Ancient Hist. of East," Vol. I., p. 474.

he, as general of the Chaldean armies, completely defeated Necho, king of Egypt, at Carchemish,* and "took from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." This was in the fourth year of Jehoiakim.† But previous to this, in the third year of Jehoiakim, probably towards its close, Nebuchadnezzar had besieged Jerusalem, and, in Jehoiakim's fourth year, carried away the vessels of the Temple and a number of the people, including Daniel and his companions, to Babylon.‡ This, which was the first siege and capture of Jerusalem, took place, therefore, one and a-half or two years before Nebuchadnezzar's actual accession to the throne, and therefore in the year 607 B.C.,§ and as it was the beginning of Judah's complete subjection by Nebuchadnezzar, it appears to be taken in Scripture as the first year of that king.

Jehoiakim reigned 11 years, that is, 10 years and some months, and Jehoiachin therefore began to reign in the year 600 B.C., and in the same year, at the end of three months, Jerusalem was again besieged and captured by Nebuchadnezzar, in the eighth year of his reign,‖ when the principal portion of the people were carried captive to Babylon. Jerusalem was again besieged in the ninth year of Zedekiah, and was captured in the fourth month of his 11th year, when its walls were rased to the ground, and the Temple destroyed. This was in the 19th year of Nebuchadnezzar's reign.¶ The connection between Scripture Chronology and the Canon of Ptolemy is shown on the next page.

Some copies of Ptolemy's Canon give Cyrus nine years' reign, making it commence 538 B.C., and it has been supposed by many that Cyrus defeated Nabonadius two years before he captured Babylon, which capture they place in the year 536 B.C.; and that the nominal reign of Cyrus commenced with the above defeat, although his actual reign was only seven years, and did not really begin until after the capture of Babylon two years afterwards. This view of the

* Berosus. Rawlinson's "Egypt and Babylon," I., p. 31; Lenormant, I., p. 475.

† 2 Kings xxiv 7; Jer. xlvi. 2. ‡ Dan. i. 1—3.

§ This year has commonly been regarded as 606 B.C., it being supposed that it must have been after Nebuchadnezzar had actually come to the throne.

‖ 2 Kings xxiv. 12. ¶ 2 Kings xxv. 1, 3, 8.

Kings of Judah.

	B.C.
Jehoahaz, subjugation by Egypt, 3 mos.	610
Jehoiakim's first year	610
Jehoiakim's third year. First siege of Jerusalem by Nebuchadnezzar	608
Jehoiakim's fourth year. Capture of Jerusalem.. ..	607
Jehoiakim's 11th year (10 years and some months reign)	600
Jehoiachin: 3 months. Second siege and capture of Jerusalem	600—599
Zedekiah's first year	599
Zedekiah's 9th year and final siege of Jerusalem ..	591
Zedekiah's 11th year (10 yrs. 4 mos.), and capture and destruction of Jerusalem	589

Kings of Babylon.

	B.C.
Nebuchadnezzar captures Jerusalem two years before his accession to the throne of Babylon. First year of reign as reckoned in Scripture 607-8	
Nebuchadnezzar conquers country from the river of Egypt to the river Euphrates	607
Nebuchadnezzar's accession to the throne of Babylon: reigns 43 years	606
Nebuchadnezzar's 8th year	600
Nebuchadnezzar's 19th year as reckoned by Scripture ..	589
Ilvarodam or Evil Merodach .. .. 3 years	563
Nericassolassar or Neriglissar .. .. 5 „	560
Nabonadius and Belshazzar .. .. 17 „	555
Capture of Babylon by Cyrus and Accession of Cyaxares (Darius the Mede) .. .. .. 2 years	538
Cyrus: return of Jews from Babylon .. 7 „	536
Cambyses (Ahasuerus, Ezra iv. 6).. 8 „	529
Darius Hystaspes .. .. 36 „	521
Rebuilding of Temple	519
Xerxes (Ahasuerus and Esther) .. .. 21 years	485
Artaxerxes .. .. 41 „	464

case obliged them to suppose that "Darius the Mede," who, Daniel says, "took the kingdom" on the death of Belshazzar and the capture of Babylon, was merely a Median general of Cyrus, deputed by the latter to be governor, or viceroy, of the province of Babylon.*

This explanation, however, is quite inadmissible; for the account in Daniel represents Darius as ruling over the whole Assyrian Empire, and it is further stated Daniel "prospered in the reign of Darius, and in the reign of Cyrus the Persian," † showing that they were both kings of the Assyrian Empire, that their reigns were *successive*, and that Cyrus did not come to the throne until *after* Darius. Now, as Cyrus was the first king of the Persian dynasty, his predecessor, Darius the Mede, must have been the last king of the Median dynasty, viz., Cyaxares II.

This is the view taken by Mr. Hales ‡ and others, and it seems impossible to come to any other conclusion, in spite of the fact that the Canon of Ptolemy does not mention Darius, that is, Cyaxares.

The explanation seems to be this. Cyrus, who was both nephew and son-in-law of Cyaxares, commanded the armies, and conducted the affairs of the kingdom, during the latter years of his father-in-law's life,§ and as it was *he* who defeated Nabonadius, and afterwards captured Babylon by the stratagem of drawing off the waters of the river Euphrates by means of a canal, he was reckoned in the Canon of Ptolemy as virtually king, and as the successor of Nabonadius to the throne and empire of Babylon, on the capture of that city. This was *just two years* before the death of Darius the Mede, or Cyaxares. For Cyaxares was 49 years old when he succeeded to the Median throne, and he reigned 15 years,‖ and was therefore 64 years old when he died, and as Daniel says that Darius, *i.e.*, Cyaxares, was 62 years old ¶ when Babylon was taken, the remaining two years are just the two extra years which the Canon has given to Cyrus instead of inserting them as the reign of Cyaxares. Therefore we must conclude that Babylon was

* Rawlinson's "Egypt and Babylon," I., Chap. X; and Lernormant I., p. 490, and Note.

† See Dan. vi., and verses 25, 28; Dan. ix. 1.

‡ Hales' "Synopsis," Vol. IV., p. 33 and p. 88.

§ *Ibid*, p. 88. ‖ *Ibid*. ¶ Dan. v. 31.

captured in the year 538 B.C., and that the reign of Nabonadius did not cease until then; for although Cyrus had defeated him in the field a year or so before, he was regarded as reigning as long as Belshazzar held Babylon. It is not only clear from the Canon of Ptolemy that Nabonadius was king of the Babylonian Empire, until the capture of Babylon, but it is proved by an inscription that Belshazzar was his *son*, appointed by him to be ruler of Babylon,* which explains the statement in Daniel, that Belshazzar made Daniel the *third* ruler in the kingdom, he himself being only second.†

The explanation given above perfectly reconciles all the facts, and also explains the fact, that in the first year of Darius, *after* the capture of Babylon, Daniel is represented as praying for the restoration of his people,‡ proving thereby that the restoration *had not then taken place*, and therefore that it was *previous to the first year of Cyrus*, in which the proclamation was made restoring the Jews to their own land.§

By ignoring the fact that the two years' reign of Darius the Mede, *after* the capture of Babylon and dethronement of Nabonadius, took place *before* the actual reign of Cyrus, all previous dates have been made two years wrong, except in the case of those who have added these two years to the reign of Cyrus, making it nine instead of seven years.

With regard to the fulfilment of the seventy years' captivity, it must be remembered that the consummation of great catastrophes, or revolutions in history, does not take place in a moment, but is the result of a series of events, the first of which may seem of little importance, but which are followed by others of increasing significance, until the consummation is complete. So it was in this case. Firstly, the siege and capture of Jerusalem by Nebuchadnezzar in the year 607-8 B.C., when the vessels of the Temple, and many of the people, were carried captive to Babylon. Secondly, in the year 606 B.C., Nebuchadnezzar came to the throne of Babylon, and Judah became subject to him. Thirdly, at the close of the year 600 B.C., and the beginning

* Dan. v. 29.

† Rawlinson, Vol. I., Chap. IX., pp. 147, 161. Lenormant, Vol. I., p. 488.

‡ Dan. ix. 1, 2. § Ezra i. 1.

of 599 B.C., Jerusalem was again besieged, and Jehoiachin, and most of the remaining inhabitants, carried into captivity. Finally, in the year 589 B.C., the city and Temple were destroyed, and the rest of the people carried into captivity.

The period of completion corresponded with the above mentioned events. In the year 538 B.C. Babylon was taken by Cyrus, and the dominion of Israel's persecutors ceased. In 536 B.C., Cyrus came to the throne, and at once proclaimed the release of the Jews from their captivity. These, on their return to Jerusalem, commenced first of all the rebuilding of the Temple; but in consequence of evil reports made of them by their enemies, the building was stopped in the beginning of the reign of Cambyses (Ahasuerus?) 529 B.C.,* until 519 B.C., the second year of Darius Hystaspes, when, by a special decree of that king, it was again resumed.†

From 608 B.C. to 538 B.C. is seventy years; from 606 B.C. to 536 B.C. is seventy years; from 599 to 529 is seventy years; and from 589 to 519 is seventy years.

The only other point which requires notice in the table on page 123, is the date of the birth of Christ.

Now there can be no question that Christ must have been born about the time of the Autumnal equinox, before the rain and cold weather had set in, and when the shepherds were still keeping their flocks in the open fields. All the best commentators, who are free from Roman Catholic proclivities, are agreed upon this.‡ Moreover, Christ's ministry, which commenced when He became thirty years of age, is generally considered to have occupied just three and a-half years; and this seems to be also indicated by the prophecy in Daniel, which speaks of the Jewish sacrifices being made to cease in the *middle* of the last week of the seventy weeks of years. It is true that the context shows, that the complete and literal fulfilment of this seventieth week will not be until the time of the end. But on the other hand, the events of the first half of the week, as described in Daniel ix. 27, received a *tentative* fulfilment when Christ came to the Jews as their Messiah. For when Christ came, He did "confirm the covenant with many," and by His death He put an end

* Ezra iv. 6. † Ezra iv. 24, and chap. vi.

‡ See the whole argument as given by Hislop in "The Two Babylons," Chap. III., pp. 91—93, etc.

TABLE OF SACRED CHRONOLOGY.

The Creation			...	4089 B.C.
Antediluvian World	1656 years			
The Deluge	1	...	...	2433
The New World	2	...	...	2432
Birth of Arphaxad	35	...	...	2430
Salah...	30			
Eber	34			
Peleg...	30			
Reu	32	430	...	2331
Serug	30			
Nahor	29			
Terah	130			
Abraham	75	...	...	2080
Call of Abraham	2	...	...	2005
Covenant : Gen. xv.			...	2003
Joseph—ruler	215		...	1798
Jacob comes to Egypt		430	...	1788
Joseph's death	215		...	1718
Exodus			...	1573
40 years in Wilderness	40			
Entrance to Canaan			...	1533
Period of Judges...	433			
Saul	40		...	1100
David	41		...	1060
Solomon	40		...	1019
Rehoboam	17		...	979
Abijah	3		...	962
Asa	41		...	959
Jehoshaphat...	25		...	918
Jehoram	(8) 6*		...	893
Ahaziah	1		...	887
Athaliah	6		...	886
Joash...	40		...	880
Amaziah	29		...	840
Uzziah	52		...	811
Jotham	16		...	759
Ahaz	16		...	743
Hezekiah	29		...	727
Manasseh	55		...	698
Amon	2		...	643
Josiah	31		...	641
Jehoahaz	0 years		...	610
Jehoiakim	10½		...	610

* Jehoram began to reign in the 5th year of Joram, king of Israel, which was 2 years before the death of Jehoshaphat (2 Kings viii. 16).

Jehoiachin	0	...	600 B.C.
Zedekiah	10½	...	599
Final capture of Jerusalem . .		...	589
Capture of Babylon		...	538
Cyrus...	7	...	536
Cambyses	8	...	529
Darius Hystaspes	36	...	521
Xerxes	21	...	485
Artaxerxes	41	...	464
1st Decree Artaxerxes		...	458
2nd Decree Artaxerxes		...	445
Birth of Christ		...	5
The year 1 B.C. and the year		...	1 A.D.
Preaching of Christ in His 31st year		...	27
Death of Christ		...	31
Destruction of Jerusalem ...		...	70

to the ritual sacrifices, or "caused them to cease" in a spiritual sense, and the result of the Jews' rejection and crucifixion of Him was "the overspreading of abominations, and the desolation" of Jerusalem until the end of this dispensation.

Therefore, as this primary application of the prophecy could not have been unintentional, we must conclude that it was meant to have this primary application and tentative fulfilment, and that Christ's ministry, cut short by His death in the middle of the week, was therefore, just three and a-half years. If so, His birth must have been at the end of September, 33½ years before His death, which was on the 14th Nizan, *i.e.*, April 3rd.

But the Christian bishops of the 4th, 5th, and following centuries, in order to recommend Christianity to the Pagans, not only assimilated Christian rites and doctrines to those of Paganism, as in the case of Baptism and the Lord's Supper, but allowed the Pagans to retain their fasts and festivals, only demanding that they should observe them in honour of Christ and the saints. The result of this policy was that every feature of the old Idolatry was gradually adopted, so that the religion of Christendom before the Reformation, and that of the Church of Rome at the present day, is practically the old Paganism resuscitated under the cover of Christian names and incidents. There can be little doubt, therefore,

that the 25th of December was adopted in this way as the pretended date of Christ's birth. It was the birthday of the *Sun-god*, the false Christ of Paganism, specially observed by the Pagans as "Natalis Invictæ Solis," *the birthday of the unconquered Sun*.

Efforts have indeed been made by certain writers to prove that Christ's birth was really on December 25th, but the motive of these writers is obvious, and the evidence is conclusive, that Christ was born in the autumn of the year, or about the end of September. Moreover, it is said, that He was born "in the fulness of time,"* which suggests the conclusion that He was born at the end of an exact period of years, or on the first day of the year commencing a new period. Therefore, as the Jewish civil year commenced September 21st, it seems very probable that He was born on that very day.

It seems also to be proved, from four separate data, although some uncertainty still remains, that the year of Christ's birth was the autumn of the year 749 A.U.C., *i.e.*, 749 years after the foundation of Rome (753 B.C.), corresponding to the autumn of the year 5 B.C., and that the year in which He commenced His ministry, at the end of His thirtieth year, was 779 A.U.C., corresponding to the year 27 A.D., † in

* Gal. iv. 4.

† Hales' Chronology, Vol. I., pp. 83, 140; Smith's Dictionary of the Bible, "Jesus Christ. Chronology." The year B.C. and the year A.D. being portions of the same year, one year has to be deducted from periods passing from B.C. to A.D., and as from September 21st to the end of the year 5 B.C. is only one quarter of a year, and from the beginning of year 27 A.D. to Sept. 20th, is only three quarters of a year, the whole period is exactly 30 years.

There is some misconception with many in estimating the length of these periods, and the correct manner of estimating them should be recognised. If a period commences on a certain day in a B.C. year, and terminates on the corresponding day of an A.D. year then the portions of the first B.C. year and the last A.D. year make together exactly one year, and must not be counted as two years. Hence, as the year B.C. and the year A.D. also make together only one year, it is necessary to deduct *two* years from the sum of the years B.C. and A.D. Thus 5 B.C. plus 27 A.D. equals 32, but from Sept. 5 B.C. to Sept. 27 A.D. is only 30 years.

If, on the other hand, the period dates from the *beginning* of a B.C. year, and terminates at the *end* of an A.D. year, then the first B.C. year and the last A.D. year are both full years, and only *one* year has to be

which case the date of His crucifixion would be April 3rd of the year 31 A.D., and the capture and destruction of Jerusalem, July, 70 A.D., some forty years afterwards.

The above date of Christ's birth also agrees with Daniel's prophecy of the seventy weeks (Dan. ix.), and as the exact meaning and fulfilment of the prophecy is important, it will be briefly considered.

Daniel was told that, "from the *going forth* of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times." The total period, therefore, was to be 69 weeks, or 483 days, which are here used as symbols for years.

It will be noted that there were several decrees or commandments relating to the restoration of the Jews. The first was that of Cyrus, in the year 536 B.C.; the second that of Darius, in the second year of his reign, 519 B.C.; the third that of Artaxerxes, in the seventh year of his reign, 458 B.C.; and the fourth, in the 20th year of his reign, 445 B.C. The first two decrees, however, related solely to the rebuilding of the temple and return of the Jews, and the decree which clearly and definitely provided for the rebuilding the walls and streets of Jerusalem was that given by Artaxerxes in the year 445 B.C.

The favour shown to the Jews by the Persian kings first arose, no doubt, from the prophecy of Isaiah, which showed Cyrus that the God of Israel had given to him the empire of the world, and had commanded him to restore His people;

deducted from the sum of the years B.C. and A.D. They may not, however, be either of them full years, in which case the total period is so many years, and a certain number of months, but as these months, if over six months, are reckoned as a year, the total period would be the same, and only *one* year would have to be deducted from the sum of the B.C. and A.D. years. This, therefore, is the usual deduction made when the actual days of commencement and termination are undefined.

It may happen, however, that the period dates from the *end* of a B.C. year, and terminates at the *beginning* of an A.D. year, in which case the first B.C. year and the last A.D. year may be only a few days each, and do not count, and the sum of the B.C. and A.D. years will be *three* years too many. Thus from Dec. 31st B.C. 5 to Jan. 1st 27 A.D. is only 29 years.

but succeeding kings had failed to carry out this command, and although Darius had assented to the completion of the temple, it was not until the reign of Artaxerxes that special decrees were made for the restoration of the Jewish sacrifices, and the rebuilding of the walls of Jerusalem. The remarkable favour shown by this king to the Jews, and his belief in the God of Israel, requires some explanation.

In the reign of Ahasuerus, previous to his marriage with Esther, so little did the king respect the Jews that, at the instigation of Haman, he commanded all the Jews in the empire to be slain. Now the name "Ahasuerus" is practically synonymous with that of Xerxes. It might therefore refer either to Xerxes or to Artaxerxes, and the Septuagint version substitutes the name Artaxerxes for Ahasuerus throughout the Book of Esther. But by no possibility could Ahasuerus have been Artaxerxes; for while Ahasuerus, soon *after* his marriage with Esther, in the *seventh* year of his reign, gave orders for the destruction of the Jews, Artaxerxes, at *the beginning of the seventh year* of his reign, issued that special decree for the return of the Jews to Jerusalem, and for the restoration of the worship of the God of Israel; both he and his counsellors contributing gold and silver in aid of it.* It is clear, therefore, that Ahasuerus must have been Xerxes, as pointed out by the article in Smith's Dictionary of the Bible.†

Now, as Esther was his queen, his son and successor, Artaxerxes, must have been the son of Esther, and was therefore brought up under her influence, and probably in the Jewish faith. Moreover, Xerxes only reigned twenty years, and as he married Esther at the end of his seventh year Artaxerxes could not have been more than twelve years old at his death, and may have been some years younger. Hence, in accordance with custom, the queen would be regent during his minority, and for this period there would be nothing to interfere with her influence. She seems to be referred to by Nehemiah when he made his request to Artaxerxes; for in Nehemiah's account of it he says, "The queen also sitting by him,"‡ as if it was a fact of particular significance. Now it was not the custom for the wife of the

* Ezra vii. 15, 26.

† See Smith's Dictionary of the Bible: "Ahasuerus."

‡ Nehemiah ii. 6.

king to be present on such occasions, nor would the presence of a *Persian* wife of Ahasuerus have had any significance to Nehemiah, and we may therefore presume that it was Esther, the queen-mother and co-regent and counsellor of the king, whose presence would not be contrary to custom, but full of importance to Nehemiah.

It was on this occasion that the final command was given, and arrangements made, for rebuilding the walls of Jerusalem. Nehemiah was also appointed to be governor of Judæa. But, previous to this, there had been the decree, in the seventh year of Ataxerxes, for the restoration of the sacrifices, and for the return of the rest of the Jews to Jerusalem, which necessarily involved the commenced rebuilding of the city; and considering the king's earnest desire for the full restoration of the Jewish people, and their civil and religious polity, there can be no doubt that the decree included some provision for this purpose. That such a provision was made, although not fully carried out, by the decree in the seventh year of Artaxerxes, is clearly implied by the statement of Ezra (Ezra ix. 9).

This decree to Ezra must therefore be regarded as the "*going forth*," of the commandment to restore and rebuild Jerusalem, *i.e.*, it was the first issue of those decrees, which were both the same in purpose, to restore the Holy City and the worship of the God of Israel.

The first year of Artaxerxes was 464 B.C., and the decree in his seventh year would thus be 458 B.C., from which therefore the 483 years must be dated. The termination of the period was in the year 27 A.D., when Jesus began to be 30 years old, which was the age when the priesthood entered upon their office, and the age therefore at which Christ appeared to the Jews as the Messiah, and commenced preaching the Kingdom of Heaven.

The first decree of Artaxerxes was on the first of Nizam, but as the actual promulgation of the decree was not made until some months afterwards, and it was four months before Ezra reached Jerusalem (Ezra vii. 8, 9), we may presume that the decree did not take effect until the autumn of the year, from which, to the autumn of 27 A.D., is exactly 483 years.

As in the case of many other prophecies, the true interpretation of the 69 weeks, although plainly indicated to those

who search for it, does not lie on the surface, and on account of the more explicit decree to restore and rebuild Jerusalem in the 20th year of Artaxerxes, some persons have endeavoured to find a fulfilment of these 69 weeks dating from that decree. But they have been obliged to make the words "Unto Messiah the Prince" refer to the death of Christ, instead of to His first appearance as the Messiah when He entered upon His office at the ordained age of 30 years.

Sir Robert Anderson, in "The Coming Prince," Chap. X., has given a calculation of this kind, by which he has made out the period from the decree in 445 B.C., to Christ's entry into Jerusalem previous to His crucifixion, to be just 69 weeks of "Times," a "Time" being the Scriptural term for a year of 360 days. He has, however, taken the date of Christ's entry into Jerusalem as April 32 A.D., and has made the common mistake of supposing that the intervening period, from the 1st of Nizam 445 B.C., to April 32 A.D., is 476 years and some days, whereas it is only 475 years and some days. But he happens to have made a double mistake. Instead of taking the date of Christ's birth as B.C. 5, he has, like some other persons, supposed it to be B.C. 3. But in that case Christ would have attained the age of 30 years in the autumn of 29 A.D., and His crucifixion would have taken place in April 33 A.D., and not in 32 A.D. as supposed by him. By making this correction, the period from 445 B.C. to 32 A.D. would be 476 years, and Sir R. Anderson's calculation would then be approximately correct.

But there are strong objections to this interpretation.

1°. It is based on the supposition, that the date of Christ's birth was the autumn of 3 B.C., and, although there is some evidence in favour of this date, the greater weight of evidence is in favour of 5 B.C.

2°. It seems clear that the first decree, or *going forth* of the commandment to restore and build Jerusalem, was not 445 B.C., but 458 B.C.

3°. The interpretation assumes that the 69 weeks, or 483 years, were 483 *Times*, and there is no indication whatever that this was intended.

4°. The first appearance of Christ as the Messiah was unquestionably when He first commenced to preach the Kingdom of Heaven at the age of 30 years, and not at the close of His ministry.

5°. If the year 3 B.C. is the correct date of Christ's birth, then He commenced His preaching in the year 29 A.D., and the interpretation which dates the commencement of the 69 weeks from the year 458 B.C. would be incorrect, for the period to the year 29 A.D. would be 485 years instead of 483 years. Therefore, if the one interpretation is correct the other is wrong, and they cannot be regarded as possibly primary and secondary fulfilments of the prophecy. But it should be remembered that the year 458 B.C., which we have taken as the true commencement of the 69 weeks, is remarkable as the commencement of a great prophetic era. For it was the commencement of the restoration of the civil and religious polity of the Jews, and the event has shown that the period of 2,300 years from the decree of Artaxerxes in 458 B.C. was fulfilled to the very day in the firman of the Sultan on March 21, 1844 A.D. This is a very strong indication that the year 458 B.C. is the true commencement of the 69 weeks which date from the same events.

From this analysis of Scripture chronology it will be seen that the date of the Exodus is within one year of the date of that event as indicated by the Great Pyramid.

PART II.

THE PROPHECIES OF SCRIPTURE.

CHAPTER VIII.

The Prophecies of Scripture.
Principles of Interpretation.
The Spiritual Fulfilment.

We have referred to the numerous prophecies, in both the Old and New Testaments, which foretell the coming of the Great Day of the Lord, and the judgments which are to fall upon the world and the nations of the world, at the close of the present age, and previous to the coming of Christ in the clouds of heaven. But there are also various other prophecies which speak of a series of events which are to *precede* this period of judgment. They describe the rise and dominion of great World-Powers, and especially of the last of these Powers, and its world-wide influence and antagonism to God, its persecution of the saints of the Most High, and its final destruction at the Great Day of the Lord. Moreover, as the symbolism used, and the general features which are to characterise this last great Power, are similarly described in each of these prophecies, and the time of its destruction in each is the same, there can be little doubt that they all refer to one and the same Power.

These prophecies are clearly recorded as warnings to the people of God, to enable them to recognise and resist the evil and the influence of this hostile Power; and as the period of its dominion is given with exactness, it affords a means of approximately determining the date of its destruction, and the termination of the present age.

We may therefore compare these prophecies with the symbolic prophecy of the Great Pyramid, both with regard to the period indicated for the second coming of Christ, and with regard also to the events which are to take place just before the opening of the Great Day of the Lord, and those which are to characterise that day itself.

But, before considering the nature of these closing scenes of the world's history, it is very necessary to point out the principles and rules of interpretation indicated by the Word

of God, by which these prophecies are to be interpreted, and to show the precise distinction between, and relation to each other, of what are known as the *Spiritual* and *Literal* fulfilments of prophecy.

The term "*spiritual*" is used in Scripture in antithesis to the term "*natural*" or "*psychical*," to denote the things of the Spirit of God, which can only appeal to those who are spiritual, who "walk by faith and not by sight," "looking at the things which are not seen," and whose affections being thus set on spiritual things, the latter become of primary importance and meaning to them. But "the *natural* man receiveth not the things of the Spirit of God, for they are *foolishness* to him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). For man, *i.e.*, the natural man, "looketh upon the outward appearance," and regards everything from the outward, natural, and worldly point of view. His interests and affections are centred in the things of time and sense, and the only things which appeal to him are honour, power, glory, and success, according to the worldly and natural idea of them. Hence, while these seem to him to be the only realities, the things of the Spirit of God appear to him weak, inefficient, and *foolishness*.

This was the character of the Jew, who, in spite of his reverence for the letter of the Word of God, failed to discern its spiritual meaning. Hence his only idea of the promised Messiah was that of a great King who should restore the power and glory of his nation, and he, therefore, not only failed to recognise the spiritual truth and righteousness revealed by Jesus of Nazareth, which proved Him to be the Son of God, but He did not perceive the primary necessity and importance of His spiritual mission, or the force and meaning of the prophecies which foretold it.

There was "a veil on his heart when the Scriptures were read," and he only perceived their letter, or literal sense and outward meaning (2 Cor. iii. 6, 15).

The same blindness must equally characterise all whose interests and affections are centred on the things of time and sense, and the worldly aspect of things; and this must, of necessity, extend to the spiritual interpretation of prophecy. Just, in short, as the Jew failed to perceive the meaning of those prophecies which foretold the spiritual

mission of Christ, so will the unspiritual person now fail to recognise the force and importance of that interpretation of the prophecies which applies them to the Christian.

For these prophecies, like the prophecies referring to Christ, may be interpreted in a twofold sense: the one referring to Christians and the events of the past nineteen centuries, which constitute the dispensation of the *Spirit*, the other referring to the last few years of this dispensation, when the people chiefly concerned will be Israel.

The Spiritual fulfilment of the prophecies is sometimes called the "*Historical*," because the greater portion of the events foretold have been fulfilled, and are now matters of *history*. Those, on the other hand, who contend that the fulfilment of these prophecies is still *future*, speak of it as the "*Futurist*." But as the Futurist fulfilment will be equally historical when it is fulfilled, these terms do not correctly define the real distinction between the two.

The term "*Spiritual*" more exactly expresses the former fulfilment, not only because it refers to the dispensation of the *Spirit*, and to those who are the *spiritual* people of God, as distinguished from Israel the *literal* people of God, but because the principal evils and dangers delineated by this interpretation are *spiritual* and their importance and meaning can therefore be only "spiritually discerned" and appreciated.

The Futurist view of the prophecies, on the other hand, refers principally to Israel after the flesh, and explains everything in a more or less literal and material sense.

Yet, as will be shown later on, both interpretations are equally true, and equally important to the persons concerned. As long as the Jews, representing the people "under the law," were on the scene, and constituted the people of God, miracles, signs, and wonders, which appealed to sight rather than to faith, continued, but they gradually diminished in frequency, and altogether ceased after that people had been cast away. But prophecy clearly shows that, just before the end, Israel will again appear on the scene as the recognised people of God under the conditions of the old covenant made under the law; and then signs and wonders will again take place, and all things concerning them as a nation will be literally and exactly fulfilled. For the Jew was not wholly wrong in interpreting the prophecies

to refer to the restoration of the earthly power and glory of Israel. He was wrong in failing to discern the signs of his own times, and the paramount importance of the spiritual mission of Christ. In like manner, those who believe in the literal fulfilment of the prophecies in the future are so far right, but they are wrong when they reject the spiritual fulfilment of the past, and therefore fail to discern the signs of the times, and the things which concern their own spiritual and eternal welfare.

Moreover, it would seem that those who reject the Spiritual fulfilment will fail to recognise the true meaning of the future Literal fulfilment; for the Literal fulfilment, as we shall see, springs out of, and is the climax to, the events of the past fulfilment, and the latter is the preparation for, and key to, the future Literal fulfilment, when the events of the past will be enacted in a more intense and concentrated form, before the eyes of the whole world, during "the great and terrible day of the Lord"; and the understanding of this Literal fulfilment will be all important to those who may have to endure the terrors of that day.

The prophecies to which we now refer, portray the rise and dominion of a great anti-Christian Power, which was to persecute and slay the people of God until the time came for its own judgment and destruction. The period of its dominion is specified as so many "times," as in the case of the "time, times and a half" of Dan. vii. 25, which, by parallel passages, is shown to mean three and a half times, each consisting of 360 days. As all Protestants have recognised that the great anti-Christian Power of this dispensation has been the Papacy and Church of Rome, this period of *days* has been interpreted as the symbol for a corresponding number of *years*,and, as we shall point out, both the teaching of Scripture, and the exactness of the fulfilment, confirm the interpretation.

These prophecies have thus been to thousands of true Christians throughout the dispensation "a light shining in a dark place," when otherwise they would have been blinded and deceived with the rest of the world, as to the true character of that religious system which, while claiming to be the true and only Church of Christ, has actually been the most deadly enemy of the truth and of the true Christ, and, in almost every detail, is an exact resuscita-

tion of the very Paganism which He was manifested to destroy (1 John iii. 8).

Great efforts have therefore been made, by the priesthood of that Church, and by Jesuits in the garb of Protestants, to set aside an interpretation which is such a scathing indictment of their Church, and which, if generally admitted, would destroy their power and influence; and their efforts have been greatly aided by the followers of Dr. Pusey, who, during the last sixty or seventy years, have been doing all in their power to re-introduce the ritual and doctrines of Rome, and bring this country once more under its influence and dominion.

They have therefore, especially of late years, taken advantage of the evidence of a future literal fulfilment in order to make it appear, by specious sophistries and ingenious appeals to the letter of Scripture, that these prophecies have no meaning, application, or warning to the Christians who have lived and died during the last nineteen centuries, and that they only refer to the *last three or four years of this dispensation.*

The result of this has been that many people, failing to perceive the spiritual evil of the Church of Rome, and attracted by its outward garb of piety, its imposing ritual, and the halo of romance thrown over it by its associations with the past, have gladly accepted an interpretation which neutralises the warnings against its idolatries, and which enables them to regard its religion as merely a somewhat erroneous form of Christianity; while others,—professedly Protestant, and opposed to the religion of Rome,—not recognising the source and object of this propaganda, have been deceived by it, and support its teaching.

Yet the prophecy of the Apocalypse, which most fully portrays the nature of these events, is said to have been given by God to Christ to "show unto His servants things which must *shortly come to pass.*" It is added: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: *for the time is at hand*" (Rev. i. 3).

If words mean anything, these words show that the fulfilment of this prophecy was to take place at a period immediately after the time it was given; and to assert that it was to be deferred for nearly nineteen hundred years, is to deny and

repudiate the above explicit statements of Christ. Moreover, if it only referred to events which were not to take place until the close of this vast period, then it certainly could not have had any warning or instruction to the multitude of Christians who have lived and died previous to that time.

This is, of course, just what the Jesuits have tried to make Protestants believe; but, in so doing, they utterly deny the blessing attached to all who "read, and hear, and keep, the words of the prophecy," and tacitly imply the blessing to be *a lie.*

It would be strange indeed, if God had taken every care to give elaborate warning of the nature of the evil, and the dangers, which the comparatively few believers living at the close of the dispensation will have to pass through, and had neglected to give any warning at all of the subtle spiritual dangers which have beset the millions who have lived and died during the past 1,800 years! And this would be stranger still, when we consider how completely *the world* has been, and is, deceived by the specious but soul-destroying errors and idolatries of the Church of Rome.

But it is a fact, that the words of this prophecy have been read and studied in the past, and its words and warnings have been "kept" by thousands of Christians, to whom it has been indeed "a light shining in a dark place."

Will those Protestants, who have been led to repudiate the spiritual fulfilment, assert that the Martyrs and Reformers of their faith, who, in obedience to the behest of Christ, have read, and heard, and kept, the words of this prophecy, and, by understanding it in its spiritual interpretation, have been enabled to see in their true light, and to witness against, the specious errors and idolatries of the Church of Rome, and have *died for their witness*,—will they assert that these were *deceived* by a false interpretation, *deluded* by the promise of a blessing which could not apply to them?

But those who follow the teaching of the Holy Ghost, comparing spiritual things with spiritual, Scripture with Scripture, can have no doubt that the words, "*things which must shortly come to pass*," and the statement "*the time is at hand*," are to be understood in their literal and natural sense, and that the prophecy refers to events which were to begin to come to pass immediately afterwards.

The Apostle Peter warns us that no prophecy is of *self*

(ἰδίας), or its *own*, interpretation, but that holy men of old spake as they were moved by the Holy Ghost. In other words, all prophecy being the outcome of one mind,—that is, of the Spirit of God,—the meaning of the words used in one prophecy should be sought by comparing them with the meaning attached to similar expressions in other prophecies (1 Cor. ii. 13).

Now the last two chapters of Daniel refer to events which are to befall the people of Daniel, the Jews, "in the latter days," and it is stated that the vision is to be "*yet for many days*" (Dan. x. 14); while the final chapter evidently refers to the last great trouble of Israel, the siege and capture of Jerusalem (recorded by Zechariah, chap. xiv.), and the final deliverance of Israel. Hence Daniel is told, with respect to this prophecy, to "*shut up the words, and seal the book,* even to the time of the end;" and again it is said, "*the words are closed up and sealed* till the time of the end" (Dan. xii. 4, 9). It is sufficiently plain from these words that, as the prophecy was not to be fulfilled until the time of the end, its meaning was not to be known nor its interpretation fully understood, until that time.

But in Rev. xxii. 10, the apostle is told, "*Seal NOT* the sayings of the prophecy of this book; *for the time is AT HAND.*" In the one case, the fulfilment being in the *distant future*, the prophecy was *sealed*. In the other case, the fulfilment being *close at hand* the prophecy was *not sealed*.

There is no truer saying than this: "The fear of the Lord is the beginning of wisdom." Did men fear God they would not dare to treat with contempt His explicit statements, and "set at nought His counsel" (Prov. i. 25). But how much greater is the temerity of those false teachers who, by repudiating, or explaining away, the explicit statement that the events foretold in the Apocalypse were "*shortly to come to pass,*" and that the time was "*at hand,*" "take away from the words of the book of this prophecy," and thereby become liable to the penalty, "God shall take away his part out of the book of life" (Rev. xxii. 19). Surely also out of their own mouths they will be condemned. For while, in order to repudiate the spiritual fulfilment, they insist on the *literal interpretation* of the words of the prophecy, they yet deny the *literal* meaning of the above statements, which occur, moreover, not in the symbolic portion of the prophecy, but in the

prefatory remarks by which it is introduced, and in the plain and solemn warnings which close it.

The Antichrist of the Christian Dispensation.

The Chistians of the early centuries, one and all, understood the statements concerning the imminence of the events foretold in the natural and literal meaning of the words. They fully expected the *early* fulfilment of the prophecies foretelling the rise of a great anti-Christian Power, some even supposing it to be the Emperor Nero; but it was generally recognised, that it was to *succeed* the power of Imperial Rome, and arise in the midst of the Christian Church itself.

The prophecies of Dan. vii.; of Rev. xiii.; of St. Paul's "Man of Sin," and of the Antichrist of St. John, have so many features of identity, that it has always been recognised that they represent different aspects and features of the same anti-Christian Power.

The vision of the Great Image of Dan. ii. portrays the successive Babylonian, Medo-Persian, Macedonian, and Roman Empires. The last kingdom, symbolised first by the two legs of iron, or its division into the Eastern and Western Empires, and finally by its division into ten toes, symbolic of ten states, is stated to be the *fourth* kingdom and the *fourth* Empire was the Roman. It is also *the last* before the establishment of Christ's Kingdom, symbolised by the "stone cut out without hands," which falls upon the *feet* of the image, representing the ten kingdoms, and breaks the whole in pieces. Similarly the fourth Beast of Dan. vii. is stated to be "the *fourth* kingdom on the earth," and as this is also to be destroyed at the second coming of Christ, it also must represent the same Roman Empire. Like the fourth kingdom of the image, it subdues, and breaks in pieces, the other kingdoms, while the ultimate division into ten kingdoms is symbolised by its possession of ten horns, which, throughout the ancient world, were types and symbols of *powers*.

The evident identity of the Beasts of Dan. vii. and the Apocalypse, and the explicit statement that the Beast of Dan. vii. was the *fourth* kingdom on earth, left no doubt that it was the Roman Empire. The little horn of Dan. vii. with "a mouth that spake very great things," and "great

words against the Most High," and which made war with the Saints, and prevailed against them for "a time and times and the dividing of time" (1,260 days), is described in almost exactly the same words as the Beast of Rev. xiii., which also had "a mouth speaking great things and blasphemies," and "opened his mouth in blasphemy against God," and was to make "war with the saints, and to overcome them," while the time of his continuance was exactly the same, viz., 42 months, or 1,260 days. It was evident also that St. Paul's "Man of Sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 3, 4), referred to the same anti-Christian power, while the fact that in each and every case they were to continue until, and to be destroyed at, the second coming of Christ was a conclusive proof of their identity.

It was further evident, from St. Paul's description, that this power was to arise in the Christian Church. For as there was no material temple like that of the Jews recognised in Christian worship, but, as constantly affirmed by the Apostle, the whole body of Christians constituted that temple, it was plain that the "Man of Sin," sitting in the temple of God, was to exalt himself above Christ, and assume the power and position of God in the very midst of the Christian Church.

This also identifies him with the Antichrist spoken of by St. John, and whose coming is spoken of by St. John as generally known and expected. The word "*Antichrist*" does not, as some have supposed, mean an open opposer of Christ, for while the Greek word "*Anti*" in certain cases means direct opposition, as in "*Antagonist*," it always implies "*vice*," or "*instead of*," when used in connection with words describing office or calling, as "Anti-basileus," *i.e.*, "Anti-King," the word for "a Viceroy." The word "Antichrist," in like manner, means a "Vice Christ," *i.e.*, a "False Christ," which indeed implies enmity to Christ, for anyone who assumes the office and position of Christ is necessarily an enemy of Christ. It is not, however, open enmity, but an enmity veiled by a professed belief in Christ.

The Apostle also says of the Antichrist, that he *denies* both Father and Son, but here again the word "deny" does not

necessarily mean direct repudiation of all belief in the Father and Christ. The false teachers who, as professed believers in Christ, perverted the truth, and turned the grace of God, or the Gospel, into "lasciviousness," or "freedom from all restraint"* in sin, are also said to *deny* the only Lord God and our Lord Jesus Christ (Jude 4), because, by their heresies, they repudiated the whole teaching of the Word of God, and denied the very object of Christ's incarnation and death, which was to "save His people from their sins," and "redeem them from all iniquity." So also those professing Christians who fail to take their cross, and follow Christ, are equally implied to *deny* him (2 Tim. ii. 11, 12). In like manner, he who assumes the offices and position of Christ, and the prerogatives of God, *denies* both Father and Son, and it is evident that this is exactly what St. Paul's "Man of Sin" was to do. All this, as exhaustively shown by Mr. Elliot, was the consentient belief of the early Church. †

Everything was also prepared for the manifestation of the Antichrist. "Even now," says St. John, "are there many Antichrists; whereby we know that it is the last time" (1 John ii. 18); while St. Paul declares, "The mystery of iniquity doth already work: only he who now letteth" (or withholdeth) "will let, until he be taken out of the way" (2 Thess. ii. 7). The Apostle further remarks, that the Christians he addressed were well aware what it was that *withheld* the revelation of this wicked one (verse 6). If, then, this was well known in the early Church, there ought to be ample records of that belief, and there are these records.

It was evident that the anti-Christian power represented by the Beast of Rev. xiii. was to succeed that of Rev. xii., all the features of which exactly portrayed the Roman Empire in its Pagan form.‡ It was equally evident that the little horn of Dan. vii. was to arise out of, and in the midst of, the Roman Empire, symbolised by the fourth Beast, and was to wield its power, and it was further evident that this anti-Christian power was to arise in, and exercise dominion over, the Christian Church. It is plain, therefore, that this power could not come into existence while Rome was under the Imperial rule. The two powers could not exist together.

* ἀσελγειαν. "Freedom from all restraint." See Donnegan Dict.

† Elliot, Horœ Apoc. Vol. I., pp. 203—209, 364—7.

‡ See Infra, Chapter XII.

Hence we find that the general belief of the early Fathers whose writings have come down to us, Justin Martyr, Irenæus, Tertullian, Hippolytus, Cyril, Cyprian, Lactantius, Chrysostom, Jerome, etc., constituting a stream of witnesses from the Apostles, was that the "withholding" power was that of Imperial Rome, showing conclusively that this must have been the generally recognised knowledge to which the Apostle Paul referred.*

There can be no doubt whatever, therefore, that the teaching and belief of the Apostolic and early Church was, that the foretold Antichrist was to arise in the Christian Church; that he was to be a *vice* or *false* Christ; that, in accordance with the words of Christ, this was "shortly to come to pass;" and that the only thing which withheld his revelation was the rule of Imperial Rome, for the preservation of which, therefore, the Christians of those times prayed as a lesser evil than the rule of the Antichrist.†

Nothing illustrates the general belief in the approaching revelation of the Antichrist better than the saying of Gregory I., although he may be said to have been himself, unconsciously, the first commencement of the Papal dominion. "I speak it boldly," he said, "whosoever calleth himself Universal Priest, or desireth so to be called with pride of heart, he is the fore-runner of Antichrist." In other words, he regarded such a person as the usurper of the office of Christ, *i.e.*, a Vice, or Anti-Christ. This was especially said in rebuke of the claim of John, Bishop of Constantinople.‡

It was not to be expected, however, that the Christians of those days should fully recognise the exact nature of this anti-Christian power, nor was it necessary that they should, until the evil, and the spiritual dangers arising from it, should be more fully developed. The general belief, as was natural, was that the Antichrist would be an individual, the term of whose dominion was to be three years and a half. For although a horn, and the ruling head of a kingdom, might indicate either an individual king, or a monarchy represented by a succession of kings, there was nothing at

* Elliot, Vol. I., pp. 203—209, 364—7.

† Tertullian, Apol. c. 32.

‡ "Bickersteth on the Prophecies," p. 178. Mosheim, Cent. VI., Part II., Chap. II., cap. 1.

first to indicate that the latter might be intended. It is evident that either might be intended.

Thus, in contrasting the constitutional rule of the English monarch with that of the Tzar of Russia, we use the terms "The English King" and "Russian Tzar" in the singular, to represent the successive representatives of those monarchies. So also, in describing the powers and offices of the Pagan Pontifex Maximus, we speak of him in the singular, it being understood that we are not speaking of any individual Pontiff, but of all who held that position. In like manner, the Antichrist, or Vice-Christ, may be represented by an individual, or by a succession of individuals holding an office and position which usurps that of Christ; and in describing the character of those who occupy such a position, we may equally speak of them as "The Man of Sin," because, as in the case of the Pontifex Maximus, we are not speaking of any particular individual, but of the office and position held by them.*

By the end of the 13th century it was evident, to every true believer in the Word of God, that the Popes of Rome possessed every character of the foretold Anti or Vice-Christ. The distinctive claim of the Pope, in fact, was that he was "the Vicar of Christ," or Vice-Christ.† By the Justinian decrees the Pope was declared to be "heir of all the Churches —the sole Head and Judge of the faith;" while the Synod presided over by Symmachus declared the Pope to be "the judge as God's Vicar, but could himself be judged by no one,"‡ and although the claim to infallibility was said by the Ultramontanes to reside in the Councils and Pope combined, it was by the Italian priests vested in the Pope alone.§

Christ had given to the Apostles, and to Peter in particular, the keys of heaven and hell, and had declared that whatever they "bound on earth should be bound in heaven, and whatever they loosed on earth should be loosed in heaven." The Apostles carried out the commission given them in one way, and in one way only. They never presumed to say, "I absolve thee," "Thy sins be forgiven," "I will, be thou

* Elliot, III., pp. 233—9.

† Pope Gelasius—Harduin, p. 946-7. Elliot, III., pp. 131—3.

‡ Ennodius—Mosheim, Cent. VI., Part II., c. 2. Elliot, III., p. 133.

§ Elliot, III., p. 150, Note.

clean," but they stated clearly and distinctly the conditions, as they had received them from Christ, on which sinners would be, or would not be, forgiven; and to enable them to do this, they received, in an especial manner, the gift of the Holy Ghost. Their words, being therefore inspired of God, are the Word of God, which no one has authority to take from or add thereto. Hence, when the last Apostle was about to disappear from the scene, we see Christ Himself taking "the power of the keys," and declaring that He, and *He alone, could "open and no man shut, and shut and no man open"* (Rev. i. 18, iii. 7).

This power of the keys,—which is now the special prerogative of Christ,—the Pope, as Vice, or Antichrist, claims as *his*, and wears two keys as the insignia of his assumption. He therefore claims to have power to forgive sin, to release sinners from purgatory, to issue indulgences for the forgiveness of sins past and future, and to canonize, or make saints in heaven, such spirits of the dead as he chooses. Hence the Sicillian ambassadors addressed the Pope with the words, "Lamb of God that taketh away the sin of the world;" * and just as Christ said, "All power is given Me in heaven and in earth," so the famous Gerson declared—"The people think of the Pope as the one God that has power over all things in earth and heaven." † Christ said, "I am the good Shepherd." In the Bull of Pope Julius, at the 5th Lateran Council, he declared, "I am the good shepherd." ‡ Christ declared, "I am the door of the sheep." The Popes have declared that they are. Christ is represented as the Husband of the Church. The Popes at their inauguration receive a ring in token of their marriage with the Church. § In short, as Christ was God, so the Pope was declared to be "not pure man, but truly Vice-God ruling upon earth." ‖ Hence the titles given to the Pope, "His Holiness," "Our Most Holy Lord," "Our Lord God the Pope," "His Divine Majesty," etc. ¶

* Southey—Book of the Church, p. 190. Brightman, p. 486, from Paulus Æmilius, Book VII.

† Danbuz, p. 581; Elliot, III., p. 157.

‡ Elliot, III., p. 149.

§ Elliot, III., pp. 150, 151, and Notes 2 and 3.

‖ Decret. Greg., I. vii. 3. Elliot, III., p. 152 and Note.

¶ Habershon on the Prophetic Scriptures, p. 222.

So likewise the Popes have claimed to be "King of kings and Lord of lords," and in virtue thereof have made and deposed kings and princes, and released subjects from their allegiance to the kings they deposed. So also, in accordance with the prediction of the little horn of Dan. vii., they have claimed the right "to change times and laws."

The following are extracts from some of the decretals, pontifical bulls, etc., setting forth the Papal assumptions:—

"As Christ saith 'All power is given to Him in heaven and in earth,' so it is to be affirmed that the Vicar of Christ hath power on things celestial, terrestrial, and infernal. I owe to the Emperors no due obedience, but they owe to me as to their superior; and as I am superior to them, so I am superior to all laws and to all constitutions: all the earth is my diocese, and I the ordinary of all, even having the authority of King of all kings upon subjects.

"In all things that I list, my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in *correcting laws and changing them*. Wherefore if those things that I do be said not to be done of man but God, what can you make me but God? Again, if prelates of the Church be called and counted of Constantine for gods, I then, being above all prelates, seem by this reason to be *above all gods*. Wherefore no marvel if it be in my power to *change time and times*, to *alter and abrogate laws*, to *dispense with all things, yea, with the precepts of Christ*. For where Christ biddeth Peter put up his sword, and admonishes His disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the Bishops of France, exhort them to draw out their material swords; and whereas Christ was present Himself at the marriage of Cana of Galilee, do not I, Pope Martin, in my distinction, inhibit the spiritual clergy to be present at marriage feasts, and also to marry? What should I speak of murder making it no murder or homicide to slay them that be excommunicated," etc.*

Although the Popes have themselves been the authors of these claims to the powers and offices of God and of Christ,

* Quoted from Guinness's "Approaching End of the Age," pages 190, 191.

yet in other cases they have been bestowed on them by the priesthood, who, in exalting their head, exalted themselves; but in whatever manner they were attained, it is plain that the Papal office was made to be that of an Anti or Vice-Christ, and that in the exercise and assumption of these claims, the Popes, in the midst of the professing Christian Church, the temple of God, showed themselves to be God, and took upon themselves the powers and position of God, denying thereby both Father and Son; and that, in their bulls and decretals setting forth these assumptions, they exactly fulfilled the description in the prophecies of "a mouth speaking great things and blasphemies against God."

Restoration of the Ancient Paganism.

At the same time, every feature of the ancient Paganism was restored. The worship of the dead, which was the foundation of the Pagan system, was renewed in the worship of the Virgin and saints; their intercession was substituted for that of Christ, and they became the chief, and almost the sole, object of the Romanist's devotion. So also, *as in the case of the Pagan gods*, they were worshipped *through their images or idols*, and the religion of Rome became as truly *Idolatry* as that of Paganism. Relics, amulets, and charms, were held in the same estimation as in Paganism. The Pagan symbols of the Sun-god, the *tonsure* of the priests, the *nimbus* round the heads of the Virgin and Saints, were revived, and the *Cross*, the instrument of Christ's death, and the distinctive sign and the altar of the Sun-god, was adopted as the distinctive emblem of the priesthood, and received the same adoration as from the Pagans.* The *celibacy* enjoined on the Pagan priesthood was equally enjoined on that of Rome, and the Pagan *confessional*, which placed the people at the mercy of the priesthood, was restored. The Pagan sacrifice of the *round cake*, or *wafer*, the symbol of the Sun-god, replaced the Lord's Supper; like the Pagan sacrifice, it was offered for the sins of the people, and, as in the case of the Pagan priests, was offered "for the living and the dead." The Pagan term, "*The Mysteries*," was applied to it, and the *fasting* and *confession* required of the Pagans before partaking of it were equally required of the Romanist.

* See "The Worship of the Dead," Chap. X.

The various Pagan *penances* for sin, flagellation and voluntary humiliation, the Pagan *purgatory*, *incantations* for casting out evil spirits, *holy water* sanctified by *holy fire*, the Pagan *rosary* for the vain repetition of prayers, and a multitude of other things, were completely resuscitated, and the religion of Papal Rome became in all respects identical with the old idolatry under the cover of Christian names and incidents.

When, in addition to this, every true follower of Christ who protested against these idolatries, or refused to join in them, was pursued with fire and sword; when thousands of the witnesses of Jesus were imprisoned, tortured, burnt, hunted to death, and the very Bible which witnessed against, and had foretold, these things was burnt or destroyed wherever it was found, it was only too evident that the Papacy, and the priesthood which carried out its commands, was that great anti-Christian power which was to make war against the saints and overcome them.

And yet many professing, or perhaps *pretended*, Protestants assert that the Martyrs and Reformers, in applying these prophecies to the Papacy, were *deceived*, implying that the blessing promised to those who in the past have read, and heard, and kept the words of the Apocalyptic prediction, was in their case a delusion; while, to enforce their assertion, some have even accused those who have interpreted this prophecy as applying to the history of the people of God throughout the dispensation, of having "taken away from the words of the prophecy of this book!"

But, as already pointed out, it seems far more probable that the accusers will one day be themselves arraigned on the charge which they have preferred against the Saints of the Most High.*

* Although many real Protestants may have been deceived by the sophistries of the agents of Rome, it is difficult to believe that they would ever speak thus against the very pillars of their faith. The principle adopted by Rome of sending its agents, in the garb of Protestants, in order to gain the confidence of, and more effectually deceive, their hearers, makes it difficult to distinguish friends from foes. But considering the enormous influx of Jesuits and other Romish orders to this country of late years, it seems more probable that the majority of those who deny the spiritual interpretation of prophecy, and speak evil of those who uphold it, are Jesuits posing as Evangelical Protestants.

Days as Symbols of Years.

As time went on, it became increasingly evident that the period during which the people of God were to suffer persecution might be very much longer than three and a-half years, which was manifestly insignificant compared with the periods of persecution already suffered under Pagan Rome. Accordingly, we find Augustine first suggesting that the period of Antichrist's dominion represented the whole period during which Christians had to suffer from the hostility of the world, from the death of Christ to the end of the world. He was followed by Tichonius, Primasius, Andreas, Bishop of Cesarea, Bede of the 8th century, Ambrosius Ansbertus, Berengaud of the 9th century, and Bruno Astensis of the 11th century, all of whom advocated a mystical meaning, as well as a literal meaning, to the period of 1,260 days; while Tichonius and Ansbertus even suggested that the three and a-half *days*, during which the witnesses of Rev. xi. were to be dead, was to be interpreted as meaning three and a-half *years*, supporting it by a reference to the 40 *years* punishment of Israel for their rebellion and unbelief, after 40 *days* searching of the land; and by Ezekiel lying on his side 390 *days*, as symbolic of Israel's 390 *years*' iniquity. Later, at the end of the twelfth century, Joachim Abbas explained the 150 *days* of the scorpion locust woe to mean 150 *years*, and the 42 *months* of the witnesses prophecying in sackcloth to mean 42 *generations*, which, on the usual scale of 30 years to a generation, would be 1,260 year; after which came the Waldenses, and the Wickliffites, and the general acceptance of the "*year-day*" interpretation by all true witnesses of Christ and protestors against the idolatries of Rome.* For when every true believer in Christ recognised that the Papacy exactly fulfilled every feature foretold of the great anti-Christian power which was to make war against the Saints and overcome them, it was manifest that the 1,260 days, assigned for its dominion, could not be understood *in a literal sense* of a power which had already existed for centuries.

It is universally acknowledged that, unless otherwise indicated, the words of Scripture are to be taken in their

* See History of Year-day Interpretation, Elliot, III., pp. 233—240.

natural and literal sense. Hence, if the power symbolised by a wild beast referred to an individual ruling over the kingdoms of the Roman Empire, then the 1,260 days could only be understood literally. But if the wild beast symbolised a power whose dominion was to continue for centuries, then it was only right and natural to conclude that these days might be symbols of a period; and that in symbolising that power by a wild beast, whose existence at the most could only be a few years, it was necessary for the symmetry, and proper proportion, of the symbolism used, to denote its dominion in terms which, while bearing a due relation to the period of a beast's natural existence, should yet be *symbolic* of the period of a dominion which was to exist for centuries.

Nor was there any reason why the Holy Ghost, in these prophecies, should not make use of the term "*day*" as a *symbol* for a longer period. There was no more unfitness in using such symbolism than in that of a wild beast for an Empire. Throughout Scripture the word "day" is constantly used as a term expressive of a longer period, as "the day of salvation," "the day of the Lord," "the day of wrath," "the day in which the Lord created the heavens and the earth," etc. But while in these cases the term indicates an undefined period, it was clear that in the prophecies of which we are speaking, the exact number of days stated indicated a period of exact duration. What more likely, therefore, than to conclude that, as they must be symbolic of a longer period, each day was a symbol of a year.

This would be naturally suggested to those who read and studied these prophecies, by the case of Daniel's prophecy of the 70 *weeks*. With one exception the word "*week*" in Scripture is used to denote a period of seven *days*, and as the literal sense must always be first taken, it would be natural for those living at the time of the prophecy to conclude, at first, that the 70 weeks meant 490 literal *days*. But there was a single precedent for interpreting them otherwise, viz., when Jacob's service to Laban for Leah and Rachel, for seven *years* each, is in each case spoken of as "*a week*," and the event proved that the "weeks" also of Daniel's prophecy was used as a *symbol* for "weeks" of seven years.

Nor was this the only case when a *day* was used as a *symbol* for a *year*. The prophet Ezekiel was told to lie on

his side for a period of 390 *days*, as a *symbol* of the prostrate condition of Israel under the burden of their iniquity for 390 *years*, each day of his prostration being the *symbol* of each year of Israel's prostration, "I have appointed thee," said God, "each day for a year" (Ezek. iv. 4—6). If then God made use of the prophet's prostration for so many days as a *symbol* of Israel's prostration for the corresponding number of years, why should He not make use of a wild beast's ravages for so many *days*, as a *symbol* of the dominion of the great anti-Christian power of the Christian dispensation, for the corresponding number of *years*?

There was ample warrant, therefore, for the Martyrs and Reformers in their conclusion, that the periods of days in the prophetic Scriptures might be symbolic of a corresponding number of years. It is for their opposers to prove that they were wrong. But, as in the case of the 70 weeks, so in this case, events, as will be shown in Chapter X., have proved the rigid accuracy of "the year-day" fulfilment.

The Opposers of the Spiritual Fulfilment.

The Protestant interpretation of prophecy, being the chief obstacle to the re-establishment of Romish influence in this country, the Jesuits, and their allies, the Tractarian followers of Dr. Pusey, have directed their principal efforts towards its overthrow; and, with this object in view, both invective, and the more powerful weapons of ridicule and contempt, have been brought to bear against every weak point in that interpretation. Thus they have sought to discredit it, by pointing to the various inconsistencies and contradictions, with regard to the *details* of these prophecies, in the expositions of those who have supported it. This is exactly the argument which they have used against Protestantism generally. On the one hand, they point to the unity and undivided belief of the Church of Rome, and, on the other hand, to the various sects into which Protestants are divided. But it is they themselves who have been the chief promoters of these divisions. For the instructions of the Council of Trent to the Jesuits, who, in the reign of Elizabeth, were commissioned by Rome to attack and undermine the Reformation in England, was to preach, in the guise of Protestants, various and contrary doctrines, in order to dis-

unite and weaken Protestantism;* and they will hardly have failed to do the same with the interpretation of prophecy.

But, apart from this, it is not to be expected that all who have written upon the subject are *equally qualified* to interpret it. Some have held errors, especially with regard to the true nature and distinction of the Church and the world, which could not fail to cloud their judgment and vitiate their conclusions. Moreover, as with the individual Christian, so with the true Church as a whole, the knowledge of the truth is progressive. For the knowledge of the truth is attained by no one in an instant, but "the path of the just shineth more and more unto the perfect day" (Prov. iv. 18), and while the understanding of prophecy has been sufficient for the need of the individual at the time in which he lived, much has been veiled, and has thereby led to further search and enquiry, and dependence on the guidance and teaching of Christ, which is the life and principle of true faith.

The understanding also given to each true Christian who has studied prophecy, has enabled each to add something to the total knowledge on the subject, and, in spite of minor errors and misconceptions, they have agreed upon the interpretation which revealed the true character of the Papacy and Church of Rome, and through that knowledge have escaped the general delusion which has blinded the rest of the world.

On the other hand, the opposers of the spiritual fulfilment have advanced the wildest, and most contradictory, theories with regard to the Futurist fulfilment, secure in the fact that, unlike the past fulfilment, their conclusions are incapable of being denied by events.

But the errors and misconceptions of Protestant expositors in the past, instead of being recognised as the natural consequence of that imperfect but growing knowledge which is characteristic of all search into divine truth, has been made use of by the sympathisers with Rome, and accepted by many without sufficient consideration, as a reason for discrediting the spiritual fulfilment altogether. Thus Mr. Elliot, although his learned researches have added much to

* *Instructions of the Council of Trent in* 1551 *to the Jesuits in Paris*, quoted by Dean Goode in "*Rome's Tactics*," pp. 27—33; see also *Strype* I., chap. lii., pp. 521, 522.

the understanding of some portions of prophecy, undoubtedly misrepresented the meaning of the seven seals of Rev. vii., and especially that of the sixth seal, which clearly refers to the opening of "the great day of the Lord." He, and some other expositors, have also incorrectly interpretated the beast of Rev. xvii., who is shown as supporting, and distinct from, the woman, Babylon the Great, as identical in all respects with the beast of Rev. xiii. ; and this error has led Sir Robert Anderson to lend his support to the Tractarian teaching and to reject the interpretation which identifies the beast of Rev. xiii. with the Papal Antichrist. "Every proof," he says, "that the Church of Rome is Babylon is proof that the beast is not the papacy." * But, as will be seen later on, the plain and evident interpretation of the two beasts takes away the ground of his argument.

In like manner, with numerous other opposers of the spiritual fulfilment, the same writer refers to the errors of those expositors who have suggested certain dates, as the probable termination of the great prophetic periods, and the end of the world, and which dates have proved by the event to be wrong. This they consider condemns the whole spiritual interpretation, in which periods specified in days have been fulfilled in years. But while we are told that "of the day and hour knoweth no man," yet it is evident that the duration of these periods is given as *a guide* to those who "read, and hear, the words of this prophecy, and keep those things which are written therein." Therefore, although it is certain that such errors would occur, yet it does not follow that the labours of those who have endeavoured to ascertain the termination of the prophetic periods, and the opening of the Great Day, have been useless. They have excited the expectation of true Christians, and helped to keep them watchful, by showing the *near approach* of that day ; and, as will be pointed out hereafter, the error in such calculations will probably continually diminish in proportion as the day approaches. Therefore the argument based on such errors is without weight. It is no proof that the *principle* of interpretation is incorrect, or that these chronological enquiries, continually approximating to the truth, are not of the utmost importance.

One of the chief objections raised against the spiritual

* "The Coming Prince," by Sir R. Anderson, p. 268.

application of the prophecies to the Papal Antichrist, is, that the symbolism used indicates his dominion to be over the Roman Empire, which, in its fullest extent, comprehended portions of Eastern Europe and Western Asia which were not under the dominion of the papacy. But an Empire is still an Empire although diminished in extent, and the peoples under the Papal dominion were still under the sway of Rome, and therefore still constituted the Empire of Rome.

Again, the Papal Antichrist was not less the Antichrist because his influence was confined to the nations of Central and Western Europe. There was a reason why this limitation was a necessary condition of the case. An anti, or false, Christ pre-supposes a true Christ, and predictions concerning the former could only apply to, or be recognised by, those who believed in the true Christ, and these were confined to Western Christendom. It was only *there* that the witnesses of the truth existed, and only there that the Reformation arose, and only there that the witnesses suffered. Eastern Christendom adopted the principal superstitions and idolatries of the West, the worship of the virgin, and saints, and icons, etc.; but while it escaped some of the errors of the West, it had no life or recuperative element in it. It had no witnesses, and no Reformation, and to this day the sufferings which some of its adherents undergo at the hands of the Turks are not in defence of the truth, but in defence of a false Christ, and a false Christianity, which, in its salient features, is similar to the old Paganism.* Therefore the Mahommedan Power, although in one sense it may be regarded as an Antichrist, is rather the executor of the judgments of God on the supporters of a false Christianity, than the persecutor of the true witnesses of Jesus; and the real Antichrist arose only where the true Christ was known and believed in. In other words, the prophecies apply, and are true, only to those whom they concern, as in the case of the prophecy of the Apocalypse, which God gave to Christ "to show unto *His servants* things which must shortly come

*Paganism was divided into two great sects, one of which was represented by Assyria and Egypt and the nations of the West, and the other by the Buddhists of Eastern Asia, and the religion of Eastern Christendom is more nearly assimilated to the latter. See, by the author, "The Worship of the Dead," chap. vi., Buddhism.

to pass." The true *servants* of Christ were at one time chiefly those who lived amongst the mountains and valleys of the Alpine regions of Europe, and later those in Britain, France, Spain, and Germany, the Wickliffites, the Lollards, the Hussites, and the Huguenots, who witnessed against the idolatries of Papal Rome, and for the sake of their witness "loved not their lives to the death."

These remarks furnish the reply to another objection. If these prophecies of Scripture apply only to those who were to suffer from the evils foretold, then the prediction of the "Man of Sin," who was to sit in the temple of God, and those concerning the Holy City, and the mystical Babylon, could have no meaning to people who, like the Chinese or the inhabitants of America before it was discovered, had never heard of Christ or Christianity. The knowledge of Christianity was confined to the peoples of the Roman Empire, who regarded and alluded to that Empire as "*the world*"; and because all who could claim the title of "Roman citizens" were regarded as constituent members of the city of Rome, they spoke of that city as "*the earth*," or commensurate with the earth. "The extent of the city of Rome and the earth is the same."* "There went out a decree from Cæsar Augustus that *all the world* should be taxed."† "Whom all Asia and *the world* worshippeth."‡ So also we see Darius, king of the Medo-Persian Empire, after he had conquered that of Babylon, speaking of the Empire as "*all the earth.*" Then King Darius wrote unto all the people, and nations, and languages that dwell in *all the earth.*§ Again, it is stated of the third, or Medo-Persian kingdom of the Great Image, that it shall bear rule over *all the earth.*‖ In all these cases it is clear that the Scripture makes use of the term "*earth*" and "*world*" in the meaning attached to those terms at the time, and that they only comprehended the earth and world as generally known, or, as we should say, "*the civilised world.*"

Hence, when the revelation given to St. John speaks of "the earth" and "the world," it must be interpreted according to what was understood by those terms at the time of the prophecy, viz., as that earth and world which

* Ovid, Fasti ii. 683. Bohn Translation, p. 77. See also Dionysius Halicarnasus, Lib. I., ad. init.

† Luke ii. 1. ‡ Acts xix. 27. § Dan. vi. 25. ‖ Dan. ii. 39.

was within the limits of the Roman Empire, the people outside those limits having no concern with the prophecy.

Moreover, this limitation by both Scriptural and profane writers, and the reason for this limitation, is also an indication that the terms are to be interpreted on a similar principle when the limits of the Roman Empire were restricted to the nations over whom the Papacy held sway. For it was only in these nations that there dwelt *the servants of God* to whom the predictions regarding the Papal Antichrist were addressed, and who alone were affected by them. Thus when it is said of the beast of Rev. xiii., that "all that dwell on the earth shall worship him," it should be understood of those dwelling on the Roman earth at the time when the Popes of Rome, in the height of their assumptions, were bowed down to as God, and vested with the offices and powers of Christ by all Western Christendom.

To deny the application of this prediction to the Papacy, because the letter of the prediction has a wider meaning, is to ignore the Apostle's warning that no prophecy of Scripture is of self-interpretation, and to reject the plain Scriptural indication of that restricted meaning, which limits the scene only to those countries in which the servants of God, to whom alone the prophecy was addressed, lived, and witnessed, and suffered.

On the other hand, now that intercourse has been established with distant countries hitherto unknown, when every part of the habitable earth is as accessible as was a province of the Roman Empire in former times, and the witnesses of God are scattered abroad throughout the world, the restricted sense of the terms "earth" and "world" no longer applies, and therefore in the future Literal fulfilment these terms must be interpreted according to their present extended meaning. But the one fulfilment does not deny the other. The Spiritual fulfilment, interpreted according to the principles indicated by Scripture, has been exactly fulfilled, and the empire of evil, begun and developed under the Papacy, is but the preparation for its final climax and world-wide expansion portrayed by the Literal fulfilment.

The Ten Horns.

The objection has also been made that the Western Empire has never been divided into ten horns, or powers,

as indicated by the symbolism of Dan. vii. and Rev. xiii., and that the attempts of various Protestant writers to specify them has resulted in the enumeration of over sixty kingdoms. This is a disingenuous misrepresentation of the facts. In the first place, the Dragon with seven heads and ten horns of Rev. xii. is universally admitted to be symbolic of the Pagan Roman Empire, whose chief God and real ruler, the spirit which directed its counsels, can be clearly shown to have been Satan,* but its ten horns are shown to be *without crowns*, indicating, therefore, that the powers represented by them did not exist in the form of distinct kingdoms, but merely as certain peoples constituting the Empire, and therefore, although known to God, difficult to accurately define.

But the ten horns of the beast of Rev. xiii. are shown *with crowns*, and therefore as distinct kingdoms, and those which constituted the dominion of the Papacy may be more or less identified. But since the overthrow of the imperial power, these kingdoms have been subject to constant change and reconstruction, with the result that the list at different periods has greatly varied, and different lists of these kingdoms have therefore been constructed. Nevertheless, the number at the outset was ten, and has always tended to revert to that number. Thus the primary division at the end of the fifth century was undoubtedly as follows :—

1. Anglo-Saxons	...	Britain.
2. Franks ...	}	Gaul.
3. Allemani ...		
4. Burgundians		
5. Visigoths ...	...	Southern Gaul and Spain.
6. Suevi ...	...	Gallicia and Portugal.
7. Vandals ...	...	Northern Africa, Sicily, Sardinia, and Corsica.
8. Bavarians ...	...	Bavaria.
9. Heruli ...	...	Italy and northward to the Rhœtian Alps and the Tyrol.
10. Ostrogoths ...	...	Pannonia, Noricum, Illyricum.

As time went on changes occurred. France eventually became united under one monarchy. The African provinces

* See Chapter XII.

were lost, being conquered by the Saracens. Bavaria became part of the German Empire. The Hungarians replaced the Ostrogoths in Pannonia, and eventually formed part of the kingdom of Austria. Lastly, the Heruli in Italy were dispossessed by the Ostrogoths; the Ostrogoths were overthrown by Belisarius and Narses, 539—553 A.D.; and the Lombards conquered Italy in 578—80 A.D., but, after ruling two centuries, were conquered in 774 A.D., by Charlemagne, and driven out of Central and Southern Italy.

It is also a fact that, in accordance with the prediction, three horns were plucked up by the roots "before the little horn." For after the overthrow of the Imperial power in Rome, there were three powers which held in succession the sovereignty of Italy, and thereby impeded the development of the Papal dominion, viz., the Heruli who were overthrown by the Goths, the Goths who were driven out by the Roman armies under Belisarius and Narses, and the Lombards, who were conquered by Charlemagne, and their territories bestowed on the Papacy.

But although this may be an outward and typical illustration of the prediction, it would seem that we must look deeper for its real and intended fulfilment. The little horn was to "subdue three kingdoms," but it seems certain that the Papacy, being a *spiritual* power, "*diverse*" from the other powers, we should interpret this subjection in a *spiritual* sense, viz., the complete spiritual subjection of the rulers and peoples of three kingdoms. This was not the case with Britain, the kings and people of which always resisted Papal domination, nor with the three kingdoms of France, the Franks, Allemani, and Burgundians, who, although foremost as supporters of the Papacy, refused to submit to it. Nor could it be said of the Bavarians, who became an electorate of the German Empire, one of the chief opposers of the Papal claims. Nor of the Ostrogoths replaced by the Hungarians who, incorporated into the Austrian Empire, also refused to bow to Papal domination. But there were three kingdoms, the people of which became the blind and devoted servants of the Papacy, viz., Italy, Spain and Portugal, with the result that, as independent powers, they were plucked up by the roots and destined, directly the supporting power of the Papacy was broken, to steadily fall from their former high estate, and become deso-

late, impoverished, without energy, enterprise, or power. They may rise again, but not until, like Italy, who has partially repudiated the Papal yoke, they also have done so.

It would be tedious to trace the various changes which took place in the ten kingdoms after the overthrow of the Lombard kingdom of Italy. Some were incorporated into one kingdom, some were lost, while, to make up the number thus diminished, others arose, and Italy itself was broken up into several states independent of each other. Nevertheless, if we take the kingdoms which were supporters of the Papacy, and who constituted the dominion of that power at the time of, or immediately before, the Reformation, it will be seen that, at that time, they were still ten in number.

1. Britain.
2. France. Burgundy was annexed in 1479 A.D.
3. Spain.
4. Portugal. Formed into a distinct kingdom in 1095 A.D.
5. Switzerland. Confederation of Cantons begun in 1352 A.D., completed 1513 A.D.
6. Austro-Hungary. Virtually united in 1437, when Archduke Albert of Austria succeeded to the Hungarian throne. Formally incorporated in 1557 A.D.
7. The Venetian Republic. A distinct and powerful State; first rose about 452 A.D., and was overthrown in 1797 A.D.
8. The kingdom of Naples, or the two Sicilies.
9. The kingdom of Savoy and Piedmont. Formerly a province of France, but became an independent kingdom 1020 A.D.
10. The Exarchate of Ravenna, and the Duchies of Spoleto and Rome, constituting the Papal States.

Lombardy, composing the remainder of Northern Italy, was at this time nominally an appendage of the German Empire, but it was also divided up into a number of petty Republics, each with its own capital city, and constantly at war with each other, and in no sense could be called "a horn" or "power." Tuscany also can hardly be regarded at that time as an independent "horn" or "power." The Duchess Matilda in 1115 A.D. bequeathed Tuscany to the Pope, and the State after that was more or less divided, like Lombardy, into petty Republics.

The fulfilment of this feature of the prophecy, although, on account of the constant changes of kingdoms, it has not always been clear and unmistakable to every Protestant in the past, is sufficiently evident, and, when taken in connection with those other characteristics which have been so exactly fulfilled by the Papacy, leaves no excuse for rejecting the spiritual application of these prophecies to that power. Even if some of the minor and accessory surroundings of the Divine photograph may have seemed to some blurred or indistinct, it would have been folly on their part to have refused to recognise the unmistakable features of the person portrayed. Moreover, it would seem that where a prophecy is intended to apply to two or more similar series of events taking place in different ages, the application of some of its minor features to the earlier events is purposely left more or less indistinct, in order to direct our attention to the future and more complete fulfilment. Thus the exact fulfilment of this prophecy by the Papacy is, as we shall point out, a type and foreshadow of a yet more startling, but not more true, fulfilment by a final personal Antichrist, when every detail of the prophecy will be literally fulfilled. This is the character of many other prophecies,* among which we may instance those relating to the sins, chastisement, and sufferings of Israel, which, although applying in part to the events of the time when they were given, yet unquestionably reach forward to the time of the end, and therefore seem plainly to imply that there will be repetitions of those sins and chastisements immediately previous to the final restoration of the nation at the second coming of Christ. †

The Four Empires of Daniel vii.

We may refer to one other objection to the spiritual fulfilment of prophecy, by which it is attempted to turn aside its application to the Papal Antichrist. It is asserted on certain grounds by some, that the fulfilment of the prophecy of Dan. vii. must be *future*, and therefore cannot apply to the events of the past.

The natural and evident interpretation of the prophecy would seem to be, that it refers to the four great empires of the world which have been the persecutors of the people of

* See next chapter.

† See "The Literal Fulfilment," Chaps. XIII., XIV.

God, and which were to intervene between the casting away of Israel and their restoration at the second coming of Christ. They are spoken of as four,—and four only,—in Zech. i. 18—21, and are the same four empires, therefore, as those symbolised by Dan. vii. and by the Great Image of Dan. ii. The further object of the vision in Dan. vii. is evidently to foretell the coming of the little horn or anti-Christian power, which was to arise in the fourth and last kingdom, and to speak great words against God, and persecute the saints of the Most High. It is perfectly evident that there have been four such empires, viz., the Babylonian, the Medo-Persian, the Macedonian, or Greek, and the Roman. The parallel between the fourth kingdom in Dan. ii. and Dan. vii. shows them to be identical. The one is described as "strong as iron," the other as "strong exceedingly with great iron teeth," and both subdue and break in pieces the rest, a description that exactly applies to the Roman dominion, which, unlike that of previous empires, completely broke in pieces and destroyed the national polity and constitution of the countries conquered, subjecting them to its own laws, incorporating the people into the Empire and its legions, and using the soldiers from one country to hold in subjection the peoples of other countries. In short, if the fourth kingdom of the Image was that of Rome, so was the fourth Beast. "The fourth Beast shall be the fourth kingdom upon earth" (Dan. vii. 23), and nothing can get over the fact that the first kingdom was in existence at the time of the prophecy, and that the fourth kingdom was that of Rome.

It may also be remarked that the Lion with Eagle's wings was the particular symbol of the Babylonian Assyrian Empire, and well typified the pride and ruthlessness which characterised its monarchs. The incident also related of it, the plucking of its wings, and a man's heart being given to it, exactly portrayed the humiliation and conversion of its king and founder, Nebuchadnezzar, who, as in other prophecies, was identified with the Empire he ruled,* which humiliation and conversion, together with the other remarkable and supernatural occurrences which were published abroad, could not fail to have had in some degree the same effect upon the people. It also foreshadowed the utter humiliation of the nation itself when "Babylon, the glory of

* Dan. ii. 38, "Thou art this head of gold."

kingdoms, the beauty of the Chaldees' excellency," was to become "as when God overthrew Sodom and Gomorrah" (Isa. xiii. 19).

The Bear, representing the second kingdom, aptly symbolised the cruelty and rapacity of the Medo-Persian Empire, the kings of which appropriated the wealth and revenues of the conquered countries. This was especially the case with the three countries, Babylon, Egypt, and Lybia, which it held, so to speak, between its teeth and ground down as conquered peoples. It is said also that it "raised itself up on one side," which was exactly descriptive of the fact that the Persian kings eventually gained complete pre-eminence and dominion over the Medes.

The salient feature and characteristic of the Greeco-Macedonian Empire, founded by Alexander the Great, was its division into four kingdoms, each ruled by a separate head, which was symbolised by the four-headed leopard representing the third kingdom. The wings of the leopard, and the leopard itself, well symbolised the remarkable swiftness and impetuosity of its conquests.

The symbolism of each beast, therefore, is fitting and appropriate, and knowing that these four empires did arise, and that the fourth was the Roman, one would have thought that there could be no doubt about the interpretation which has heretofore been accepted by all the most learned and sincere Christians. But as in the case of every prophecy which is a warning against the Papacy and the Church of Rome, attempts have been made to turn aside its application. Some, while admitting the first three beasts to represent the Babylonian, Medo-Persian, and Grecian Empires, have gone so far as to assert that the fourth kingdom was not the Roman, but that the fourth beast symbolises an empire which is yet to arise. But this is such a direct contradiction of history that it need hardly be noticed. Nothing can get over the fact that the fourth kingdom on earth has been the Roman, the most powerful and imperious of all, which, as we shall see, is shown to have three phases, under the last of which it is to go into perdition.

Moreover, as the fourth kingdom of the Great Image is manifestly the Roman, and its destruction is to take place at the second coming of Christ, it is plain that the fourth kingdom on earth symbolised by the fourth beast of Dan. vii.,

which is also to be destroyed at the second coming of Christ, must be the same Roman Empire; for it is clear that there cannot be two supreme ruling empires at that time, both of which are to be simultaneously destroyed.

It has been argued, however, by others that the words of the prophecy, "there are four kings or kingdoms which *shall* arise," cannot apply to the aforesaid four empires, inasmuch as the first, the Babylonian, already existed. But this seems to be of the nature of a hair-splitting quibble, for in portraying these four empires, three of which were still future, they would naturally be referred to as four kingdoms which are to arise, nor would it be possible for a single sentence to refer to them in other language. It is important, moreover, to inquire how the passage was understood in former times, and here we have the testimony of the Septuagint, which, although faulty in many instances, agrees in the main with the Hebrew, and throws considerable light on the obscure portions of the Hebrew, and was quoted by both the early fathers and the apostles. The Septuagint version of the passage is τέσσαρες βασιλεῖαι αἳ ἀπολοῦνται ἀπὸ τῆς γῆς, that is, "four kingdoms which are to *perish* from the earth." Now, as this seems to exactly express the intention of the prophecy, which was to foretell the four kingdoms that would have to be overthrown in succession before the establishment of the eternal kingdom, it is in all probability the true meaning of the passage. It is, in short, a more detailed explanation of another prophecy—"I will overturn, overturn, overturn it: until He comes whose right it is" (Ezek. xxi. 27).

An attempt has also been made to set aside the application of the symbolism of the second beast to the Medo-Persian Empire by an alternative rendering of the words, "it raised itself on one side," viz., "*it raised up one dominion*" (see margin) which without justification has been further altered into "*it made for itself one dominion.*" But in neither of these alternative renderings is there any meaning, and the Septuagint is exactly in accordance with the English translation, viz., καὶ ἐπὶ τοῦ ἑνὸς πλευροῦ ἐστάθη, that is, "*and it raised itself upon one side.*"

It is plainly evident, however, that the fourth kingdom upon earth has been the Roman Empire, for the symbolism and circumstances describing it show it to be identical with the fourth kingdom of the Great Image, the first of

which was the Babylonian, and therefore that the three first beasts of Dan. vii. must be the same kingdoms as the first three symbolised by the Image.

From these remarks it will be seen that the objections raised against the spiritual fulfilment are superficial, and will have no weight with those who recognise the importance of the spiritual significance of prophecy, and of the Scriptures generally. But they are just the kind of objections which would be effective with those who are determined to look to the letter only and are unable to recognise its spiritual significance and importance.

CHAPTER IX.

Principles of Interpretation. II.

The Dual Fulfilment of Prophecy.

Perhaps the principal argument made use of against the Spiritual interpretation of prophecy has been that based on a counter-interpretation.

The false spiritualising of Scripture by the priesthood of Rome represents events and promises which could only apply, in their fullest sense, to Israel as a nation, as referring exclusively to their own idolatrous Church as the true and only Church of Christ; while the foretold chastisements and punishments of Israel are conspicuously ignored. They applied the blessings to themselves, and the punishments to Israel. This false spiritualising, much of which is retained in the headings of certain chapters in the English Bible, provoked indignant protest among many students of the Scriptures, who insisted, and rightly insisted, that whatever might be the spiritual application of certain promises to *true Christians*, the *literal* interpretation of prophecies that relate to Israel as a nation (in which no symbolism exists to suggest a mystical meaning) was of primary importance.

This Literal interpretation, which throws such light upon the future of Israel as a nation, naturally led to the conclusion that certain prophecies, which had hitherto been interpreted spiritually, but seemed to be closely connected with Israel, ought also to be interpreted literally, and the evidence in favour of this interpretation was so strong that certain expositors of prophecy, while not rejecting the Spiritual fulfilment, insisted on the necessity of a final and literal fulfilment; and this, as already pointed out, was the opinion held by many in the earlier ages, from Augustine onwards.

This afforded an opportunity for the advocates of Romanism to turn aside the solemn indictment of the Church of Rome revealed by the Spiritual interpretation. Not merely did they use all the artifices of sophistry, and arguments founded on the letter, to bring the Spiritual into

contempt, but they argued that, if the Literal was true, the Spiritual could not be true also. Did not the evident truth of the one prove the other to be false?

But apart from the fact that the Spiritual interpretation, as will be shown hereafter, *has been fulfilled*, we have only to search the Scriptures to see that both the Spiritual and the Literal are true; that both are intended; and that both fulfilments are covered by the same language; that the first, or Spiritual, fulfilment in no way interferes with, or precludes, the final Literal fulfilment; nay, that the first is the key and clue to the last, and the last is the necessary and fitting climax and denouement of the first.

There is nothing extraordinary in the fact that God should have used language which has this dual application, and there are many cases of this; for certain prophecies are found to apply to two, or even three, sets of events. Thus the prophecy of Isa. xxxv. 5, 6, which speaks of the time when—"the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing"—evidently refers, in its fullest sense, as shown by the close of the chapter, to the blessings which will follow the Second Coming of Christ. Yet it received at Christ's *first* coming a partial fulfilment, which was an earnest of its future complete fulfilment. And that the prophecy applied to the events of the first coming, as well as to those of the second, is proved by Christ's own words when, in reply to the messengers of John the Baptist, asking Him whether He was the Christ, He pointed to the miracles of healing accomplished by Him as an evidence of the fulfilment of this particular prophecy (Matt. xi. 2—5).

But, in addition to these two fulfilments, it has evidently received a *spiritual* fulfilment throughout the dispensation in the effects of the Gospel of Christ on the *spiritually* blind and deaf, and halt and mained, as implied by Luke xiv. 21.

Again, the prophecy in Joel ii., from the 21st verse to the end of chapter iii., clearly refers to the time of Israel's final restoration, and the great signs in the heavens described by Christ in Matt. xxiv. 29, 30, etc., which are to immediately precede His second coming. Yet the Apostle Peter, in Acts ii. 14—20, applies the prophecy to the events which began to take place immediately after Christ's resurrection, and which

have been characteristic of the whole dispensation wherever the true Gospel has been preached. But it is not only evident that the prophecy, and the miraculous signs and wonders described, have never been *literally* fulfilled, either at that time or since, but that the complete fulfilment is still future.

The same remarks apply to the prophecy in Psalm ii., of the general rebellion of the kings and rulers of the earth against God and His Anointed (Christ), which the apostle applies in Acts iv. 25, 26 to the events of his time, and which has also received a further and important fulfilment throughout the dispensation, in the persecutions of true Christians by kings and by rulers. Yet there can be no doubt that its final and complete fulfilment will be at the close of this dispensation, when "the kings of the earth and of the whole world" will be gathered together in open rebellion against God in the battle, or war, of the Great Day of God Almighty (Rev. xvi. 14).

This double fulfilment is also directly taught by the apostles, with regard to the promises made to Abraham and his seed, which, literally, or according to the flesh, were limited to his descendants through Isaac and Jacob. "In Isaac shall thy seed be called." But the Apostle Paul shows that these promises are equally applicable to all true Christians of whom he speaks as "the children of Abraham" by faith (Gal. iii. 7).

Israel after the Flesh and the Spiritual Seed.

The moral characteristics which were the spiritual ruin of the Jews, were their racial and religious pride and exclusiveness. They considered that they alone were the people of God, and the exclusive possessors of the blessings promised to Abraham, and that they were, in a special sense, "the temple," or habitation of God; and the self-confidence begotten by their *national* privileges, not only led them to regard other nations with contempt, but blinded them to their own spiritual need, and the evil of their own hearts. Hence the rebuke of the prophet, "Trust ye not in lying words, saying, The temple of the Lord are these" (Jer. vii. 4). Christ denied the claim of the Jews who hated Him to be the true children of Abraham (John viii. 39—44).

This pride and exclusiveness has ever characterised the

seed of Abraham after the flesh, and it led many of the professed believers among the Jews, in the time of the apostles, to insist that none could be saved unless they kept the law of Moses and were circumcised, or in other words, unless they became Jews, for these were the conditions by which, under the law, strangers were incorporated into the nation: and therefore they sought to persuade the Gentile converts that it was necessary for them to fulfil these conditions (Acts xv. 1—5).

This they did with the Galatian converts, and the Apostle's whole Epistle is directed against this insidious teaching. He declares, not only that circumcision was useless, but that if the Galatians were circumcised, supposing it to be necessary, Christ should profit them nothing. Their faith and hope no longer rested on Him alone. They had fallen from grace (Gal. v. 2—4).

On the other hand, he assured them that, as believers in Christ, they were already the children of Abraham, in a deeper and truer sense than could ever be the case with the children after the flesh, who, if they did not believe, would never partake of the blessings promised to Abraham. In short, just as Christ denied the claim of the Jews who hated Him to be children of Abraham, and asserted them to be children of the devil, so the Apostle asserts, that the heathen Gentiles who believed in Christ, are the spiritual descendants of Abraham, because partaking of the same spirit of faith by which he was justified.

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. iii. 7—9).

The Apostle here plainly asserts that the heathen Galatians who, like the Corinthians, had before been worshippers of dumb idols (Gal. iv. 8; 1 Cor. xii. 2) were reckoned by God as children of Abraham by faith, and partakers of the blessings promised to him.*

* It has been asserted by some that the Galatians of Galatia to whom St. Paul wrote were really Israelites of the lost Ten Tribes who had become mixed with the Gentiles, but there is no ground for this assertion. See Appendix A.

The Apostle closes his argument by stating that all believers in Christ, whether Jew, or Greek, bond, or free, are one in Christ Jesus, adding, "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

It is perfectly clear from this, that the Gentile Greeks who believed in Christ were regarded as Abraham's seed—his spiritual descendants—and partakers of the promises made to him.

So likewise in his Epistle to the Ephesians (chap. iii. 3—6) the same Apostle speaks of "the mystery . . . which in other ages was not made known . . . that the Gentiles should be fellow-heirs, and of the same body" (the commonwealth of Israel—chap. ii. 12), "and partakers of his promise in Christ by the Gospel."

Again, in Romans iv. 11, the Apostle says that Abraham "received the sign of circumcision, a seal of the righteouness of the faith which he had yet being uncircumcised;" in order "that he might be the father of all them that believe, though they be not circumcised."

It would be impossible to find words which teach more plainly that those who are not circumcised, including therefore the Gentiles, are, if they believe, counted as children of Abraham, or his spiritual seed.

The Apostle goes on to say, that "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (ver. 13). "Therefore it is of faith . . . to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham" (Rom. iv. 11—16).

Nothing can be clearer than this. The Apostle declares that the promise to Abraham, that he should be heir of the world, was not only to the people under the law, his seed after the flesh, but to those who were his children by faith.

But although these passages plainly teach the application of the promises to the true Christian, this in no way militates against their fulfilment also to Israel after the flesh.

The Old Testament Scriptures abound with prophecies concerning the gathering of Israel out of all nations where they are scattered, and their restoration to their own land; of a previous terrible time of trouble, when all nations will be gathered against Jerusalem to battle; and the final

deliverance of the nation, at the second coming of Christ, and its future glory and prosperity. The particular and general incidents of these prophecies, as well as the general absence of symbolism, show that they can only be understood *literally*, and that Israel as a nation will then enter upon the inheritance promised to Abraham.

Yet it is equally certain that *an inheritance* is promised to those who are accounted the children of Abraham by faith, and who include, not only those literal descendants of Abraham who have died in faith, but all Gentiles who have died in faith. There are thus two distinct bodies to whom an inheritance is promised. Firstly, those who have died in faith, and who will rise from the dead at the resurrection of the just; and secondly, the restored nation of Israel, who constitute the literal descendants of Abraham living at the time of Christ's second advent. The one are the spiritual Israel, the other the literal Israel, and both, it is evident, enter upon what is seemingly the same inheritance at the same moment. The distinction between the inheritance of the two is set forth in Appendix B.

Hence we see that the promises, as well as certain prophecies, have a *two-fold* application and fulfilment. Instances of this have already been given, but perhaps one of the clearest illustrations of this double fulfilment is the promise of the new covenant to be made with the House of Israel, and with the House of Judah, when God will "put His law in their inward parts, and write it in their hearts"; and "they shall all know Me, from the least of them unto the greatest of them" (Jer. xxxi. 31—34). The same covenant is spoken of in Ezek. xx. 33—44; xxxvi. 24, 31; xxxvii. 16—28; and this everlasting covenant is stated to be made at the final restoration of Israel, which other passages show will take place at the second coming of Christ.

The same covenant is referred to by St. Paul in Rom. xi. 25: "I would not, brethren, that ye should be ignorant . . . that blindness in part is happened to Israel, until the fulness" (or the full complement) "of the Gentiles be come in," *i.e.*, until the number of the Gentiles which God purposed to take out of them as "a people for His name" (Acts xv. 14) had entered into the Kingdom of Heaven.*

* See Ante on the true meaning of this passage. Chapter V., page 84.

The period is therefore the same as that spoken of by Christ, when He said that Jerusalem should be trodden down by the Gentiles "until the times of the Gentiles be fulfilled," a period which He shows will terminate at His second coming.

The Apostle, in his Epistle to the Romans, continues, "And so all Israel shall be saved: as it is written, There shall come out of *Z*ion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" (Rom. xi. 25—27). He here refers to Isa. lix. 20, which speaks of the second coming of Christ.

These passages show, in the first place, that Israel is at the present moment partially blind or ignorant of the truth; that although, like the Jews, they may believe in *a* God and *a* Christ, they are ignorant of the true God and the true Christ. Secondly, that their conversion will not take place until the second coming of Christ, when He will fulfil the new and everlasting covenant with all who then represent the nation.

But the Apostle to the Hebrews declares that this covenant was fulfilled with those of the nation who at that time believed in Christ (Heb. x. 15—18), and who constituted "the election according to grace" (Rom. xi. 5); and as the effects of this covenant are those which invariably follow true faith in Christ, it is equally fulfilled with all, whether Jew or Gentile, to whom God has given that faith. Thus there is a fulfilment of the promise to those who constitute the Church of the firstborn, the *spiritual* Israel, and another distinct fulfilment to the *literal* Israel.

Again, the Apostle, writing to the Gentile Romans, says: "That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but *also of the Gentiles!* As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God" (Rom. ix. 23—26).

Here the Apostle applies to all true believers in Christ, whether Jew or Gentile, a prophecy which is distinctly made

to Israel as a nation, and the literal fulfilment of which is not to take place until the time of the future union of Judah and Israel, and their final restoration and conversion (Hosea i. 11).

Similarly, Christ refers to Isa. liv. 13, a prophecy which literally applies to Israel as a nation, as fulfilled in all who truly come to Him (John vi. 45); and many other instances might be quoted of this twofold application of the prophecies and promises both to the true Church of Christ and to Israel as a nation.

The dual fulfilment of the prophecies is very distinctly taught in the case of the prophecy foretelling the coming of Elijah the prophet to prepare the way of the Lord. The prophecy is applied by Christ to John the Baptist, of whom Christ said: "If ye will receive it, this is Elias which was for to come" (Matt. iii. 3, xi. 10, 14). But He also said, "Elias truly shall first come and restore all things" (Matt. xvii. 11). John came "in the spirit and power of Elias" (Luke i. 17), as the forerunner of Christ's *spiritual* kingdom; but it is clear that the prophet Elijah himself will yet come to prepare the hearts of the children of Israel to receive their Messiah and as the forerunner of His kingdom on earth (Mal. iv. 5). The one fulfilment is *spiritual*, relating to the first coming of Christ and the establishment of His *spiritual* kingdom. The other fulfilment will be *literal*, relating to Christ's second coming and the establishment of His *earthly* kingdom. This prophecy is therefore a special illustration given to show us the dual application of the prophecies, the one *spiritual*, relating to the dispensation of the Spirit and to Christians who are the spiritual Israel, and the other literal, relating to Israel as a nation.

For it is clear that there are two distinct bodies of people to whom the prophecies and promises apply, viz., to a spiritual Israel, who are the children of Abraham by *faith*, and to a literal Israel, or his seed according to the *flesh*. Hence the term "Jew," or "Israelite," is often applied by Christ and the Apostles, to true Christians, in accordance with the statement of the Apostle: "For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but the children of the promise are counted for the seed," *i.e.*, those who are of faith are counted for the true Israelites. Hence Christ's remark

concerning Nathanael, "Behold an Israelite indeed" (or a true Israelite), "in whom is no guile!" While He denies the claims of those who hated Him to be the true seed of Abraham (John viii. 39).

Again the Apostle says, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but *he is a Jew* which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29). It is plain that he here applies the term "*Jew*" in a spiritual sense to every true Christian. So again he writes to the Galatians that the one thing necessary is "a new creature," and that "as many as walk according to this rule, *peace* be on them and mercy, and upon *the Israel of God*" (Gal. vi. 16), thus applying the term "Israel" to all who through faith in Christ are created anew in the image of God (Ephes. iv. 24); for it is clear that the Apostle could not hear refer to the people known as the literal Israel, the great mass of whom were haters of Christ, and virulent opposers of the truth, and shortly destined to awful calamities. "There is no *peace*, saith my God, to the wicked."

The same must be said of the term "Jew," used by Christ in His charges to the seven representative Churches of Asia, where he twice speaks of "the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. ii. 9, iii. 9). To suppose that He here refers to people who, in order to obtain influence in the Christian Church, pretended to be literal *Jews*, the chief enemies of Christianity, is absurd. It is manifest that Christ uses the word in its spiritual sense, and that He refers to those false Christians who, while claiming to be the true children of Abraham by faith, were teachers of error and idolatry, and therefore not of the Church of Christ, or true Christians, but of the Synagogue or Church of Satan.

On the same principle we see the terms "Jerusalem" and "Mount Zion" used to denote the Church of the firstborn, while at the same time the former is distinguished by the term "Jerusalem which is above," and "the heavenly Jerusalem," from "the Jerusalem which now is," or the earthly Jerusalem, which is used to denote all those who were in bondage to the law (Gal. iv. 25, 26; Heb. xii. 22, 23).

Unspiritual Protestants.

Now it is very evident that there may be many earnest and spiritually-minded Protestants to whom this view of the matter has never been fairly presented, while their just indignation against the false spiritualising of the promises to Israel has produced a reaction in favour of the literal meanig of all Scripture, and, as is always the case, has led them to attach a paramount importance to it. Hence, when the agents of Rome, posing as Protestants, and seemingly actuated by love of the truth, insist on the literal interpretation of Scripture—which, be it remembered, is the chief weapon with which they defend their own errors and idolatries *—and at the same time bring forward, exaggerate, and hold up to scorn and contempt, every error made by expositors of the spiritual interpretation of prophecy, it is no wonder that many true Christians, already prepared to regard the literal interpretation as the most important, should be led away by their arguments.

There are, of course, many in the Churches of Britain who, attracted by the outward and pretentious piety of the Church of Rome, and the solemn magnificence of its ritual, are only too ready to accept an interpretation of prophecy which, by neutralising the warnings against that Church, accords with their sentiments, and enables them to regard it with reverence and affection. But, besides these, there are numbers of unspiritual Protestants to whom the spiritual meaning of Scripture is foolishness, who cling to the letter which accords with their worldly interests, and eagerly accept the literal, and repudiate the spiritual interpretation of prophecy, with its year-day principle, which reveals the near approach of the end, thus enabling them to dimiss its solemn warnings from their minds.

For it should be remembered that there must be many such persons; many who "have a name to live but are dead," and many who are confident of their own salvation, who prophesy or preach in the name of Christ, and in His name do many wonderful works, but to whom He will say at the last, "I never knew you" (Matt. vii. 23). For "all are not Israel who are *of* Israel," neither are all who call and think

* As in the case of the words of Christ at the last supper: "This is My body," by which they support their doctrine of transubstantiation.

themselves Christians recognised as such by God. On the contrary, Christ warns us that "the world cannot receive the Spirit of truth" (John xiv. 17). That "Many are called, but few chosen"; and that "strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it" (Matt. vii. 14). He therefore urges all to *seek*, to *ask*, to *knock*, to *strive*, or *agonise*, to enter in at the strait gate (Matt. vii. 7).

These warnings of Christ are based on the fact foreknown by Him, and which has been evident enough in the past history of this dispensation, that on account of the perversion of the truth by false teachers,* the religion professed by the world would always be without *the Spirit of truth;* that those who blindly accept the various creeds and doctrines of the religious world must be deceived; and that, as a necessary consequence, only a few here and there would discover the true way which leadeth unto life. Hence His solemn injunction to all to seek the truth, to ask for the Spirit of truth and the guidance of God, to knock at the gate of the way which leadeth unto life, to agonise to enter in; while He assures those who do so that they shall find what they seek, and receive what they ask for (Matt. vii. 7—11).

But it is quite evident that, even with the New Testament in their hands, the majority of professing Christians entirely ignore these warnings and precepts. Instead of seeking the truth as for "hid treasure" (Prov. ii. 3—5), fearful of being deceived by the teaching of the religious world, they blindly accept its teaching, or the teaching of that section of it in which their lot is cast, thinking that the truth is so plain and evident that it requires no searching for; while, as a consequence, they read the New Testament through the eyes of their religious teachers, accepting only such portions as seem to agree with their doctrines, and ignoring or rejecting every word of Christ which warns them of their danger. Like Israel of old their fear of God is "taught by the precepts of men" (Isa. xxix. 13).

In like manner, they never truly come to Christ for life. This was His charge against the Jews,—"Ye will not come unto Me that ye might have life" (John v. 40). Christ, by

* See Matt. vii. 15, xxiv. 24; Acts xx. 29, 30; 2 Cor. xi. 13—15; 2 Pet. ii.; Jude; 2 Tim. iii. 13, and numerous other passages foretelling the perversion of the truth.

His teaching, sought to convince His hearers of their spiritual blindness and need, the necessity of a complete change of mind and affections, and the madness of trusting to their own wisdom and efforts, or to the precepts of men; and all who were "taught of God," that is, convinced of their sinfulness and need by the Holy Ghost, recognised the truth of Chist's words, and came to Him as "the Way, the Truth, and the Life," and sought of Him "wisdom, and righteousness, and sanctification, and redemption (1 Cor. i. 30). Bnt the Jew, confident in his religious belief and traditions, "rejected the counsel of God against himself," and remaining blind to his spiritual need, never came to Christ for life.

So it is now. As with Israel before their casting away, the tendency of the priests and prophets of all sections of the religious world is to cry "peace, peace," practically seeking to persuade their followers that they have "made a covenant with death, and with hell are at agreement" (Isa. xxviii. 14—18); for it is implied that the sum and substance of saving faith in Christ is the belief in the forgiveness of their sins, and that those who accept that belief have life. What wonder that many of those who, having accepted this belief, and think therefore, that with death and hell they are at agreement, should never truly seek from Christ that which they think they possess! Indeed there are many who, instead of *seeking* wisdom and life of Christ, suppose they evince the greatest faith by kindly accepting a supposed salvation which requires no seeking for!

Therefore, Christ not only said that few would find the way which leadeth unto life, but that none *could come unto Him* "except it were given him of the Father," and that only those would come unto Him who were "*taught of God*" (John vi. 44, 45, 65), that is, taught the depth and reality of their spiritual blindness and need. Yet multitudes, blinded by the smooth words and erroneous teaching of the present day, reject, or ignore, these solemn warnings and injunctions and therefore never truly come to Christ for life and seek of Him that wisdom and truth which the world cannot receive.

It is only too evident, from these predictions of Christ, that there must always be numbers of these superficial Christians, and that they may consist, not merely of the careless and worldly, but of those who think themselves

spiritually "rich, and increased in goods, and in need of nothing" and know not that they are wanting in everything (Rev. iii. 17). For though they may have a superficial knowledge of Christ, they have never received "the Spirit of Truth," and are, therefore, always liable to be led away by error. Like the foolish virgins, they have some light, but not the Spirit of Truth dwelling *in them* (John xiv. 17). Like the Jews who believed in *a* Christ, and had a zeal for God (Rom. x. 2), but rejected the true Christ, "blindness in part" has happened to them.

"The Spirit and the Letter."

All such professing Christians are still "natural, not having the Spirit," and therefore, like the Jew, there is "a veil on their heart when the Scriptures are read" (2 Cor. iii. 13—15). They recognise the letter, but not the spirit of its meaning. For "the things of the Spirit of God are foolishness to them, neither can they know them, because they are spiritually discerned" (1 Cor. ii. 14).

This is especially true of the *metaphors* and *parables* by which all the great truths of salvation are revealed. For Christ said to those who believed in Him, "Unto you it is given to know the mysteries of the kingdom of God: but unto them that are without" (who did not believe in Him) "all these things are done in *parables:* that seeing, they may see, and not perceive; and hearing they may hear, and not understand" (Mark iv. 11, 12).

Christ here implies that the reason why the great truths of Salvation are revealed only by parables is, for the very purpose of concealing the truth from those who did not truly believe in Him. It was not that they were intellectually incapable of understanding them, for even a child can do that, but because the outward, literal, and material aspect of things is, to the unbelieving, of the first importance, and the only reality to their minds, and therefore the spiritual meaning of the parable or metaphor is only foolishness to them. They are blinded by their own hearts. This is the characteristic of all men by nature, so that even the disciples, at first, were inclined to understand the words of Christ in their literal sense, and Christ therefore rebuked them for their hardness of heart. Thus with regard to the parable of the Sower, He said, "Know ye not this parable, how

then can ye understand all parables?" implying thereby the necessity of doing so in order to understand all Divine truth (Mark iv. 13). Again, when they understood His warning against the leaven of the Pharisees in its literal sense, He said, "Perceive ye not yet, neither understand? Have ye your heart yet hardened?" (Mark viii. 17). Had they realised that He who fed the multitude with a few loaves and fishes would never have shown an anxiety about merely material wants, they would have understood that His warning was a metaphor referring to a spiritual danger; but, because the worldly and material aspects of things still exercised a dominant influence on their minds, they failed to recognise its spiritual meaning.

Moreover, this is the character of the whole Word of God. Throughout the Old Testament we see warning and instruction conveyed by means of signs, metaphors and similitudes; while even the history of the ancient people of God is stated to be a parable, or type, revealing, as by a picture, the character of God's dealings with men—mercy, and signal help and prosperity to those who believed and obeyed Him—punishment and chastisement to those who did not. "These things," said the Apostle, "happened unto them as ensamples," or types, "and are written for our admonition upon whom the ends of the world are come."* This is equally applicable to the sins and unbelief of the Jews who rejected Christ. They are not recorded for us to sit in judgment on them, and to say that if we had lived in their days we would not have been partakers with them of the blood of Christ, but as warnings of what human nature still is, warnings against the blindness and contempt of Christ's words which was the ruin of the Jews, and as indicating the class of people who, with the greatest advantages, would be the chief despisers of the Truth, and blind to the spiritual meaning of the Word of God which they yet professedly reverenced. Nevertheless, to the majority these records are parables, the meaning of which they see, but do not perceive, and which they hear, but do not understand.

The Interpretation of Prophecy According to "the Letter."

This blindness to the spiritual meaning of the parables and

* 1 Cor. x. 11.

metaphors of Scripture is the reason why so many despise, or fail to recognise, the importance of the spiritual fulfilment of prophecy, and it has led some to interpret in the *letter*, wherever possible, the signs and symbols used in the prophecy of the Apocalypse, which is avowedly a prophecy revealed by signs (semeion) or symbols. Some go so far as to speak of the frogs referred to in the 6th vial as *real frogs*, like those of the Egyptian plagues. Others insist that the 144,000 on Mount Zion of Rev. xiv. are wholly composed of *celibates*, like the clergy of the Church of Rome.* Others assert that the Great City Babylon, the seat of whose power is the seven hills, is the literal city of Babylon, which they say is to be rebuilt, and to arise again from its present state of desolation. Yet nothing can be more explicit than the statement of the Word of God, that it shall *never* be inhabited or dwelt in from generation to generation, but shall be desolate *for ever;* while it is added that, like the stone which the prophet is told to cast into the river Euphrates, "Thus shall Babylon sink, and *shall not rise* from the evil that I will bring upon her." †

The importance attached to the letter, and disregard of the spiritual meaning of Scripture is the characteristic of those whose interests and affections are centred upon material things and this world's honour and glory. Hence evidence which is wholly moral and spiritual has little weight with them. Like the Jew, they require "a sign from Heaven," something that will appeal to their senses and imagination, like the things with which their minds are engrossed. For, as Christ said, "An evil and adulterous generation seeketh after *a sign;*" but, because they may not be actual adulterers,‡ this also is a parable to many which they read but do not understand.

* See "*The Apocalypse Revealed*"—One can hardly doubt that this interpretation, which would repudiate the holiness of Peter and other married Apostles of the Lamb, and which is so directly opposed to the statement that "marriage is honourable in all and the bed undefiled," emanates from a Jesuit source, and is merely an attempt to glorify Romish celibacy with its sinister results.

† Isa. xiii. 19, 20; Jer. li. 62, 44.

‡ The people to whom Christ spoke were zealous observers of the law, and in their hearts thanked God they were "not as other men—extortioners, unjust, *adulterers*." But instead of trusting in God and

This state of mind is also illustrated by the way in which they regard sin and righteousness. Instead of judging "righteously," they judge "according to the outward appearance" (John vii. 24). The outward blasphemies which are characteristic of the ignorant and godless, who are often possessed of much honesty of heart, are far more heinous in their eyes than the sin of those who, in order to support their religious errors, shut their eyes to the truth, and speak against the Spirit of truth (Matt. xii. 32). While condemning in unmeasured terms the sin of the one, they do not *even recognise* the hypocrisy and self-deception of the other, which, as in the case of the Pharisee, marks the death, or approaching death, of conscience, because this state of death, as in the case of the Pharisees, is covered by a veneer of outward righteousness.

So with drunkenness, which, when not a disease, is more often the refuge of the poor and miserable. But while condemning the one, they fail to perceive the greater evil of the blindness and delusion produced by idolatrous piety which, in consequence, is spoken of by God as spiritual drunkenness (Jer. li. 7, &c.).

So also with other sins of the flesh, such as fornication, the evil of which in the sight of God is far less than that spiritual adultery which those are guilty of who forsake God to put their trust in the doctrines and traditions of men, or in a religion of rites and observances. For these outward sins of the flesh, which are the result of weakness, infirmity, and temptation, are the very means by which numbers are convinced of sin, while their spiritual prototypes, which are the sins to which the self-righteous are liable, are the very means by which their mind and conscience are blinded, so that, like the Pharisee, their salvation is far more hopeless than that of the Publican and sinner (Matt. xxi. 31, xxiii. 33).

It is this tendency to look upon the outward appearance, and regard only the letter of Scripture, which keeps the literalist from perceiving the spiritual evil of the anti-Christian systems of professing Christendom, or leads them to regard them as of such little importance, compared with

believing His Word, they put their trust in their outward privileges, their ritual performances, and their own righteousness, and in so doing were guilty, like their fathers, of *spiritual adultery* towards Him (Isa. i. 21, lvii. 3—9; Jer. iii. 1—10; Ezek. xvi.).

the career and actions of the future personal Antichrist, that they despise, or altogether ignore the spiritual fulfilment of prophecy. Romanism, which is making such strides in this country, is only seen in its outward garb of piety and good works. Its temporal dominion has passed away, its pride, its crushing tyranny, its cruelty, and ruthless persecution of the witnesses of Jesus, are at present no longer before men's eyes, and the haze and distance of time have obscured their evil. Even its "confessional," which destroys social happiness, is kept out of sight, while its spiritual evils, and destruction of men's souls, because they do not meet the eye and impress the imagination, are little thought of, and compared with the open blasphemies, and direct denial of the Father and Christ, and the terrible persecutions of the future Antichrist, they seem to be insignificant. They do not consider, and entirely fail to recognise, the more deadly spiritual evil of this anti-Christian system, which has destroyed the souls of millions, and would have deceived to their destruction thousands of true Christians, but for the light thrown upon it by "the sure word of prophecy." They do not perceive that it has been the necessary preparation for the final outburst of evil; that by its utter misrepresentation of Christ and of the truth, it has led the peoples who have fallen completely under its sway, to hate the very name of God and of Christ, and to rebel against all authority, rule, law, and righteousness; and that the world-wide worship of the final Antichrist is but the fitting climax of a system by which the natural iniquity of man has been developed and brought to its full, and the world prepared for the judgment of the Great Day.

The question is therefore one which deserves the deep consideration of those who, deluded by the specious arguments of the agents of Rome, have been led to despise that fulfilment of prophecy which reveals the nature of the anti-Christian system of the past and present. For if they reject the spiritual fulfilment of prophecy, failing to appreciate the full importance of the deeper and more deadly, because more subtle and spiritual, evils revealed by that fulfilment, they must remain more or less *blind to the nature of those evils which saturate the moral atmosphere in which they live and breathe*, and to the development of those evils in the immediate future which the spiritual fulfilment foreshadows.

Moreover, this blindness must of necessity extend to other features of revealed truth, and if so, how can they fail to be deceived by the false Christs, and false prophets, and the many errors and delusions, which are preparing the world for the judgment of the Great Day? It would seem, in short, that the growing importance attached to the literal, and contempt of the spiritual meaning of Scripture, is one of the principal means now being used by him "which deceiveth the whole world" (Rev. xii. 9), to blind multitudes to the true significance of these things.

Hence, when at midnight the cry arises, "Behold, the Bridegroom cometh," many may find themselves, like the foolish virgins, in growing darkness and unprepared; and this midnight hour, the darkest period of the world's history, would seem to be close at hand.

CHAPTER X.

The Great Prophetic Periods.

The 6,000 years.

It was the general tradition, among the Jews and early Christians, that the period of the world's trial and probation, from the creation of man to the millennial Sabbath, was to be exactly 6,000 years; and the fact that the millennial rest is to be just 1,000 years tends to confirm this. Now we have seen that the date indicated by the Great Pyramid as that of the close of the times of the Gentiles is 1913 A.D., and this is just 6,000 years from the estimated date of the first creation of man in 4089 B.C. The year 1913 A.D. is not, however, the actual close of the age, which would appear to be 1917 A.D. But on account of several uncertain periods in Scripture chronology it is quite possible that the date of the creation of man may also have been some years later. There is, therefore, sufficient to show that if the exact dates were known, the period of the world's trial would prove to be exactly 6,000 years.

The Period of Israel's Abasement and of Gentile Dominion.

The date of the restoration of the Jews to covenant relation with God would appear to be 1915 A.D., and this year is exactly "seven times" of years, namely, $7 \times 360 = 2{,}520$ years, from the year 607 B.C., when the kingdom of Judah, or the remainder of Israel, became finally subject to the Gentile powers.

Although there is no actual prophecy stating that the duration of Israel's rejection would be for this period, yet there are plain indications in Scripture that it would be so. The period of Israel's rejection was also the period of the dominion of the four great Gentile Empires that were foreshadowed by the vision of the great image in Daniel ii., and the four beasts of Daniel vii., and the four horns of Zechariah ii., which were to be the means of Israel's chas-

tisement and abasement. The first or Assyrian Empire, rose into power at the very moment when the chastisement of Israel commenced. The Assyrian king Pul or Ivalush made the first attack on Israel, but it was under Tiglath Pileser, who carried away captive the tribes of Reuben, Gad, and the half tribe of Manasseh, that the Assyrian Empire began to be a great world empire. This captivity was in the year 740 B.C. In 732 B.C. Shalmanezer came against Hosea, the king of Israel, and Israel became subject to the Assyrian king. In 728 B.C. Hosea conspired against Shalmanezer, who dethroned him, and shut him up in prison; and in 722 B.C. the same king captured Samaria, and carried away the larger portion of the remaining ten tribes. The captivity of the ten tribes was completed in the reign of Manasseh, king of Judah, when Esarhaddon, king of Assyria, brought men from Babylon, Cuthah, Ava, and other places, and placed them in the cities of Samaria instead of the children of Israel (compare 2 Kings xvii.; 2 Chron. xxxiii.; and Ezra iv. 2). This, which will be referred to more fully later on, was in the year 678 B.C. Esarhaddon at the same time carried Manasseh captive to Babylon, and this year must therefore be regarded as the commencement of Judah's subjection to the Gentile powers, which was completed in the year 607 B.C. For although the complete captivity of Judah did not take place until a few years later, yet the captivity was only for a limited period, and neither its commencement, nor its cessation, affected the fact that from the year 608 B.C. Judah ceased to be an independent kingdom and people.

These dates therefore represent the period of Israel's gradual abasement, and the rise of the great Gentile Empires. And we shall see that they exactly correspond to events 2,520 years afterwards, which mark the gradual rise of Israel and the abasement of the Gentile powers.

The last of the four great empires was the Roman, which the vision of the Great Image of Dan. ii. shows was to continue until the second coming of Christ, when it is to be destroyed by a stone cut out without hands—the especial symbol of Christ. The power of Rome under the emperors was indeed overthrown by the Goths and Huns at the latter end of the fifth century; but at the very time that its power was falling it was rising again under a new head, the Papacy,

which for 1,260 years has exercised even a greater power, dominion, and authority over the nations subject to its sway than that exercised by the emperors of Rome. In the vision of the four Beasts of Daniel vii. the rise of this new head of the Roman Empire is portrayed by the little horn, which was to arise in the fourth kingdom, and to "speak great words against the Most High," and to "wear out the saints of the Most High," who were to be "given into his hand for a time, times, and the dividing of time," that is, 1,260 days, symbolic of 1,260 years.

The exact fulfilment of the prophecy in the rise of the Papacy from small beginnings, the assumption by the Popes of Rome of every title and attribute of God, and their bloody persecution of the true followers of Christ, has already been referred to. The revealer of the vision states, however, that "The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end, implying, therefore, a gradual reduction and consumption of this dominion during a more or less lengthened period. This is exactly what has taken place.

The first great blow to the power of Papal Rome was inflicted by the great Revolution in France, the kings of which had hitherto been the chief supporters of the Papacy, and had been entitled "the eldest sons of the Church." The immediate cause of the Revolution was the hopeless state of the French finances. Great Britain, from 1776 to 1781, was engaged in a fruitless attempt to subdue her colonies in North America, and Catholic France seized the opportunity of Protestant Britain's embarrassments to declare war against her, the effect of which was to weaken, and finally overthrow, the French monarchy. The expenses of the war were such that, at its close, the French king found himself burdened with a debt that he could not meet, and the French Minister of Finance (Necker) in 1781 adopted the fatal expedient of borrowing money, the interest of which the revenue was wholly unable to meet, thus plunging the Court deeper and deeper into debt. This state of things went on until 1789, when affairs had become so hopeless that the king was obliged to call together the States General in order to pass laws for the provision of the debt. From that moment the power passed into the hands of the people, who, long ground down by the tyranny of the

nobility and clergy, were ripe for revolution. This was followed by the Revolution of 1793, the execution of the king, and the overthrow of the Roman Catholic religion and priesthood in France. In 1797 Italy was invaded, and in 1798 the States of the Church were attacked. Then the city of Rome was occupied, the Pope dethroned, and sent a prisoner to Valence, the principal clergy imprisoned, the territories of the Church confiscated, and the Republic proclaimed. The Revolution was extended throughout the other Roman States, and completed by the overthrow of the kingdom of Naples and the death of the Pope in exile in 1799.

This may be said to have been the first act in the decreed consumption of the power which, until then, had exercised authority and dominion over the nations, and the salient dates of this consumption are exactly 2,520 years from the salient dates of the period which marked the subjection of Israel :—

	B.C.	A.D.	
From	740	to 1781	is 2,520 years.
,,	732	,, 1789	,, 2,520 ,,
,,	728	,, 1793	,, 2,520 ,,
,,	722	,, 1799	,, 2,520 ,,

In like manner the rise, or the salient dates in the period of the rise of the Papal power, were exactly 1,260 years, or one-half 2,520 years previous to corresponding dates in the period of its fall.

The corruption of the Christian faith, which prepared the way for the Papal assumptions, may be traced back to the second and third centuries of the Christian era, and the first beginning of those assumptions on the part of the bishops of Rome are hardly less ancient. But the actual power attained by the Papacy was due to, and dependent on, two things. First, the Justinian Code. By this the powers of the Pope and clergy were confirmed and enormously increased by the standing law of the Empire, and heretics, including all those who opposed the growing corruptions of the Church, were ordered to be banished and excommunicated.* This Code was first published in 529 A.D.,

* "The reign of Justinian was a uniform scene of persecution. He surpassed his predecessors both in the contrivance of his laws and the

and in 533 Justinian added to it his celebrated edict, making the Pope in truth the "Pontifex Maximus," or supreme ecclesiastical ruler of Christendom and sole judge of all questions of religion.* This, therefore, was the foundation of the persecuting power of the Papacy which was so fearfully exercised in after ages.

Secondly, there was still an obstacle which prevented the attainment of the supreme power of which this Code was the foundation, and this was the Imperial power itself—"that which withholdeth" (2 Thess. ii. 6), which was naturally supreme as long as it existed. The new power could not arise until the existing power had been taken out of the way.† That power was indeed overthrown by the Goths, who in 476 A.D. established the Gothic kingdom of Italy. But the Goths themselves were Arians, and although they tolerated the Catholics, yet they exercised even greater rule and authority than the emperors over the Pope and clergy. Theodoric assumed the legal supremacy over the Church. He nominated the Popes himself, checked the abuses of the clergy, and sternly punished their persecution of the Jews.‡ But the Gothic power, under the weak king, Theodotus, began to decline, and in 537 A.D. Belisarius, the Roman general, attacked and conquered the kingdom of Naples and entered Rome; and after repulsing the Goths, besieged and captured Ravenna in the year 539 A.D., and extinguished the Gothic kingdom.§

Now it is evident that this period from 529 to 539 A.D., which constituted the first act in the establishment of the Papal dominion, exactly corresponds, even in its details, to the first act in the decreed consumption of that dominion :—

rigour of their execution. Heretics under his iron yoke were not only deprived of the benefits of society, but of the common birthright of men and Christians."—Gibbon, Chap. XXXIX., p. 831. Oct. Ed. in one volume.

* The Pagan title of Pontifex Maximus hitherto held by the emperors was rejected by the Christian emperor, Gratian, who conferred it on Damasus, Bishop of Rome, 378 A.D. Code Theodosius, Lib. XVI., tit. 1. leg. 2, 3; Rescript of Gratian, Gieseler, Vol. I., second period, div. i., chap. iii. Gibbon, Vol. III., p. 397, Note.

† See *ante* Chapter VIII., p. 133.

‡ Gibbon, Chap. XXXIX., pp. 654, 655

§ *Ibid.*, Chap. XLI., p. 709. *Ibid.*, Chap. XLIII., pp. 737—746.

	A.D.		A.D.		
From	529	to	1789	is 1,260	years.
„	533	„	1793	„ 1,260	„
„	537	„	1797	„ 1,260	„
„	539	„	1799	„ 1,260	„

But in history, as in nature, there are ebbs and flows of progress. From 540 to 553 A.D there was war with the Goths, who gained some temporary successes and twice entered Rome, in 547 and 549 A.D., but were finally driven out of Italy in 553 A.D. by the Roman general, Narses—a period during which the Papacy was practically free from the Imperial control. In 554 A.D., however, the Imperial authority was again re-established, but in a weaker form under the exarchs of Ravenna. In exact correspondence with this period, from 540 to 554 A.D., we see that 1,260 years afterwards, from 1800 to 1814, the humbled Papacy was subject to the authority of Napoleon; but in 1814 the power of Napoleon was overthrown, the Pope (who had been a prisoner in France) was restored to Rome, and the Papacy attained a new lease of life, but with greatly diminished power.

No change took place in Italy, after the re-establishment of the Imperial power under Narses, until the year 568, when the Lombards invaded, and in 570 A.D. conquered all the northern portion of Italy, with the result that the Imperial power, represented by the exarchate of Ravenna, exercised only a feeble control over Rome and the Papacy. This control came to an end in consequence of the inroads of the Lombards in 578—580 A.D., who occupied the country between Rome and Ravenna, and attacked, but were repulsed from Rome itself. A little later the Lombard king, Anthares, after defeating three invasions of the Franks who had been persuaded to attempt the recovery of Italy from the Lombards, overran in the years 586—588 A.D. the rest of Italy, and with the exception of the exarchate of Ravenna and the duchies of Rome and Naples, obtained dominion over the whole.* Thus Rome, from 578—580 A.D., although still nominally under the exarchate, was separated from it by the hostile armies and territories of the Lombards, and from that time was practically independent. The fruit of this was

* Gibbon, Chap. XIV., pp. 783—788.

seen in the pontificate of Gregory the Great (590 to 604), who exercised temporal rule, directed the operation of the troops of the duchy, opposed the Imperial edicts, and by gifts and diplomacy saved Rome from the Lombards, and obtained their friendship and support.*

Again we see an answering series of events 1,260 years afterwards. In 1830, 1,260 years after 570 A.D., the revolutionary spirit broke out again in Italy, followed by insurrection in the States of the Church, and the formation of the "Young Italy" party in 1833—4. Similar hostility to the Church was evinced in Spain by the people during the Carlist war of 1833—40, when many priests were massacred and convents burned, the populace crying, "Death to the Friars!" and demanding the destruction of the convents and monasteries. In Italy the writings of the Conte de Balbo, the Marquis d'Azeglio, and the Abbé Gilberti, in 1840 and the following years, prepared the way for the revolution in favour of Italian independence which broke out in 1846 A.D. In 1847 constitutional government was forced upon Naples, and the liberty of the Press proclaimed, and in 1848 the revolution in France, and establishment of the Republic, was accompanied by a similar revolution in Rome, and the flight of the Pope.†

These events, it will be seen, were exactly 1,260 years after the events which caused the fall of the Imperial power and the consequent independence of the Papacy.

	A.D.		A.D.		
From	570	to	1830	is 1,260	years.
,,	580	,,	1840	,, 1,260	,,
,,	586	,,	1846	,, 1,260	,,
,,	588	,,	1848	,, 1,260	,,

Other events subsequent to 588 tended to further decrease the Imperial power, and as it decreased, so did that of the Papacy increase; and in like manner, since the year 1848, the rise of the Italian kingdom, its independence of Austria in 1859, the conquest of the kingdom of Naples, by Victor Emmanuel and Garibaldi, and the latter's attack on Rome itself in 1867, terminated with the entry of the Italian troops

* *Ibid.*, pp. 792—794.

† Alison, "History of Europe," 1815 to 1852, Chap. LXIV., pp. 338—350, and Chaps. LXIX., LXX.

into Rome on the withdrawal of the French garrison, and the overthrow of the last vestige of the temporal power of the Papacy in 1870. Since the year 1870 there has been a steady decrease in the power and authority of the Pope and papal hierarchy throughout Europe, and in like manner the events which caused the gradual decay and final extinction of the Eastern Empire, and the consequent increase of the papal influence and authority, may be said to have commenced in 610 A.D. (1,260 years before the year 1870 A.D.), when the Persian king Chorsoes invaded the empire, conquered Syria, Egypt, and Asia Minor, and besieged Constantinople; and although Chorsoes was finally repulsed, this portion of the empire was again invaded a few years later by the Arabs, and the greater portion conquered by them.* The Bulgarians and Slavs also wrested the northern provinces from the empire, and finally the Turks invaded and conquered the whole Eastern Empire. This period was also that of the growth and extension of the Papacy, which, in the 12th and 13th centuries, attained the height of its arrogance and dominion. But none of the events by which it gradually attained its full power can be regarded as the first commencement of that power, which must date from the time when it finally became independent of the Imperial control or, in other words, when "that which withholdeth" was "taken out of the way."

This would appear to be when the Lombards overran Southern Italy in 578—80, which, by isolating the Duchy of Rome, freed it from the Imperial control at Ravenna which was never regained. It is possible, however, that the date of its complete independence ought to be regarded as a little later. Rome was subjected to the attacks of the Lombards, and the distress they caused was so great that a deputation composed of the Pontiff, clergy and Senate went to Constantinople to ask for the protection of the Emperor Tiberius. The latter was too weak himself to afford them any assisttance, but his successor Maurice (582 A.D.), prevailed upon some powerful chieftains to undertake the protection of Rome, and at the same time to open the passes of the Alps to the Franks, who, under Childebert, attacked the Lombards;† nor does it appear that the latter troubled Rome

* Gibbon, chap. xlvi., pp. 805—814.
† Gibbon, chap. xlv., p. 787.

again, and under the pontificate of Gregory I. the evidence that the Papacy was an independent power could not be denied.

Although the attacks of the barbarians reduced Rome to a state of abject weakness, they did not of themselves defer the rise of the Papacy as an independent power. On the other hand, the deputation of the bishops and priesthood to Constantinople was a virtual acknowledgment of dependence and submission to the Imperial power, which seems to imply that the date when the Papacy first acquired complete independence was not until the reign of the Emperor Maurice (582 A.D.), after which Rome had no further necessity for dependence on Constantinople.

What is clear and unmistakable is that each event which prepared the way for the establishment of its power has been followed 1,260 years afterwards by corresponding events in the history of its downfall; and in like manner each event which *checked* the rise of its power has been followed 1,260 years afterwards by corresponding events which *delayed* the fall of its power. It may also be noticed that the final extinction of the temporal power of the Papacy in 1870 A.D., when the Italians took possession of Rome on the withdrawal of the French garrison, was 1,260 years after the first of the attacks, in 610 A.D., on the Eastern Empire, which, by gradually weakening and finally extinguishing it, allowed from that date the unchecked growth and development of the Papacy.

This shows that the duration of the dominion of the little horn of Daniel vii., viz., for "a time, times, and the dividing of time," or 1,260 days, must be regarded as a metaphor in which days are a symbol for *years.*

On the other hand, there is clear evidence that there is to be a final literal fulfilment of this prophecy, in which a final personal Antichrist is to have dominion for 1,260 *days.* But if there is to be this double fulfilment in one case, it seems to be a clear indication by the Spirit of God that other prophetical periods specified in days have a similar double application, firstly to the events of the Christian Dispensation, when days are used as symbols for years, and, secondly, to the events of the last few years, when the Jews are to appear again on the scene as the people of God, and the periods will be fulfilled in literal days.

Now the period of 1,260 days is repeated in Daniel xii.,

and to it is added a period of thirty days, and another period of forty-five days, at the close of which Daniel is told that he himself shall stand in his lot, which implies that the resurrection of the just will then take place. When, therefore, we compare this with the fact that the dominion of the little horn was to be for 1,260 days, and that at the close of that dominion the judgment was to sit, to consume and destroy that dominion until the end, and that this period of consumption must, therefore, be of some duration, we are forced to conclude that this additional period is that of the thirty and forty-five days. This makes the whole period, from the rise of the Papacy as an independent power to its ultimate destruction, 1,335 days, symbolic of 1,335 years. If we date these 1,335 years from the year 580 A.D., when the Lombards overran Italy, and the Papacy became practically independent of the Imperial power, it brings us to the year 1915 A.D. If we take the later date, 582 A.D., it brings us to 1917 A.D.

The Papacy still exists, and although its temporal power is gone, the influence of Rome, through the efforts of the Jesuits, is still powerful for evil, and it would seem from Rev. xviii. 7, that for a short period previous to its final destruction it will attain a measure of its former power.

Rise of the Power of Great Britain and the United States.

But there is another side of the question to be considered. The period commencing with the independence of the United States in 1781 A.D., 2,520 years after the commencement of the abasement of the kingdom of Israel, 740 B.C., has been the period of the rise and development of Britain and the United States into great world-powers. Partly through the wars which followed, and partly through peaceful enterprise, it has been the period of Britain's Colonial expansion, the establishment of her Indian Empire, the acquirement of Australia, South Africa, Egypt, and numerous minor places in the Eastern hemisphere, and the remarkable development of Canada in the Western. Britain and the United States are the dominant powers in the Western hemisphere, and the empire of the former in the Eastern bids fair to become the most powerful the world has ever seen.

The Ten Lost Tribes of Israel.

Now it has been strongly argued that the Anglo-Saxon race, represented by Britain and her Colonies and the United States, are the descendants of the Ten Lost Tribes of Israel who were carried captive by Tiglath Pileser and Shalmaneser to Media. For it can be shown that they left that country about 670 B.C., and migrated to the country to the north of the Euxine and Caspian Seas, where they were known as Scythians, Getæ, Massagetæ, and Sacæ; while about a century or so before the Christian era, the whole body began, in successive waves, to migrate to Western Europe, where they occupied ancient Germany and Scandinavia, and that part of Gaul known as Belgica. Finally, the greater portion of these, known as Belgæ, Cymry, Jutes, Angles, Saxons, Danes, and Normans, eventually passed over and peopled the British Isles.

If this is the case, then we see, in the period of the rise of the Anglo-Saxon race, exactly 2,520 years after the period of the fall of Israel, and the simultaneous commencement of the fall of the great Gentile powers 2,520 years after their rise, a clear proof that the period of Israel's abasement, and "the times of the Gentiles," during which the Gentiles were to be the great world powers, was to be exactly seven *times*, or 2,520 days, symbolic of 2,520 years, the termination of which would seem to be 1915 A.D., 2,520 years after the subjection of the Jewish kingdom by Nebuchadnezzar.

Some expositors of prophecy have drawn the same conclusion from the passages in Lev. xxvi., where God foretold that, should Israel fall under the idolatry of the Gentiles, He would punish them "seven *times*" for their sins. The word "*times*" used here is not, however, the equivalent of the Greek "kairos," "*a time*," or period of 360 days, but is used merely in the sense of repetition of punishment, like "*twice*," "*thrice*," or "*four times.*" But the principle of repetition involves that of *successive periods*, and as the context shows that it does not refer to seven different *kinds* of punishment, we must infer that it applies to the repetition of seven successive *periods* of punishment.

We are told also that the mysteries of the kingdom are only revealed in the form of parables, in order that the unbelieving might not understand them (Luke viii. 10);

and this is the character of the whole Word of God. Its revelations are by means of signs, symbols, and metaphors, the letter, or literal sense of which killeth, *i.e.*, leads to error. This being the case, we may recognise such a sign or symbol in the "*seven times*" of madness to which Nebuchadnezzar was condemned. In interpreting the vision of the great image, which portrayed the four successive Gentile Empires, the prophet said to Nebuchadnezzar, the ruler of the first empire, "Thou art this *head* of gold," and it would seem that the period of his madness may be regarded as a parable given by God to indicate that the "seven times" during which he, the head, was insane, is a sign or symbol of "seven times" of years during which the Gentiles would be subject to the delusions or madness of idolatry. For idolatry in Scripture is likened to madness; as it is written, "Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunken: the nations have drunken of her wine; therefore are the nations *mad*."

The Consumption of the Mahommedan Power.

There is yet another feature in this portion of the prophetic drama. The final act in the restoration of Israel is to be their restoration to the land promised to their forefathers, which, in its full extent, will comprise, not merely Palestine, but the country "from the river of Egypt to the great river" (or Euphrates), previous to which "the tongue of the Egyptian Sea" (the Red Sea, or the northern portion of it) is to be dried up. At the present moment the greater portion of this country is subject to the Mahommedan power, which succeeded to the Eastern Empire of Rome, and, like the Papacy in the Western Empire, has been the great anti-Christian power of the Eastern Empire, and the virulent persecutor of both Christians and Jews. The fall of this Gentile power is therefore equally involved in the restoration of Israel. Its rise commenced with the preaching of Mahomet in the year 609 A.D., just *thirty* years after 578—80 A.D., which appears to have been the commencement of the events which finally resulted in the Papacy becoming an independent power. The different marked events in the fall of the Mahommedan power have likewise been just *thirty* years after the most signal events in the fall of the Papal power.

The chief antagonist of the Turks has been Russia; but although there had been serious conflicts at different times between the two Powers, the Turkish Empire suffered no loss of territory until the war of 1810—11, when, by the peace of Bucharest in the latter year, Bessarabia was wrested from Turkey, which gave Russia the command of the mouth of the Danube. This was exactly *thirty* years after 1781 A.D., the beginning of the fall of the Papacy. In 1819, *thirty* years after 1789 A.D., an event took place which, by the indignation it aroused, was the immediate incentive to the Greek War of Independence two years later. This was the cession of Parga to Turkey, and the consequent voluntary banishment of the whole of its Greek inhabitants, rather than fall into the hands of the Turks. Then followed the War of Independence, which terminated with the separation of Greece from the Ottoman Empire, by the Peace of Adrianople, in the year 1829, just *thirty* years after 1799 A.D.*

These events drew the attention of Europe to the vice, the cruelty, and the mis-rule of the Turks, which was steadily undermining their power, and in 1844, just *thirty* years after 1814 A.D., the Sultan was forced to issue the firman, already alluded to, granting religious liberty to Jews and Christians. This period, from 1811 to 1844, was the first act in the disintegration of Turkey, corresponding to the similar period from 1781 to 1814, just *thirty* years before, which constituted the first act in the fall of the Papal power.

The year 1844 A.D. is also one of the most striking terminations of the 2,520 years of Israel's abasement. At the close of King Jotham's reign, Pekah, the King of Israel, and Rezin, King of Syria, came up against Judah, and in 743 B.C., the first year of Ahaz, Jotham's successor, they beseiged Jerusalem, whereupon the prophet Isaiah foretold that within sixty-five years from that time Israel should be broken so that it should not be a people (Isa. vii. 8). This was, therefore, in 678 B.C., the middle of the reign of Manasseh, King of Judah, when Esarhaddon was King of Assyria, and we are told that it was Esarhaddon that took away the remnant of the Ten Tribes, and placed in Samaria,

* Alison, "Hist. of Europe from 1815 to 1852," Chap. XIV.

in their stead, the peoples of the Assyrian Empire (2 Kings xvii. 24; Ezra iv. 2, 10). It is thus clear that this was the close of the 65 years when Israel should no longer be a people, and it was this king also who carried Manasseh captive to Babylon. Now this year 678 B.C., which completed the captivity of Israel, and was the commencement of Judah's fall, is exactly 2,520 years before 1844 A.D. This year, 1844 A.D., was also the date of the commenced "cleansing of the sanctuary," 2,300 years after the decree of Artaxerxes in 458 B.C.*

There can be no doubt, however, that the initial cause of the disintegration that has since been going on in the Turkish Empire was the revolutionary upheaval in Europe in 1848. It affected the Danubian provinces of Moldavia and Wallachia, which rose in rebellion in that year, and gave an excuse for Russian interference and for the treaty in 1849 between Russia and Turkey, which secured the former in her rights over the principalities. The spirit of revolt spread to the other countries of European Turkey, which, depending on the protection of Russia, successively demanded their independence. The result was that a few years later Moldavia and Wallachia asserted their independence of Turkey, and in 1861, *thirty* years after 1830-31 A.D., were formed into the independent kingdom of Roumania. In 1876, just *thirty* years after 1846 A.D., war broke out between Russia and Turkey, the result of which was the loss to Turkey of Bulgaria, Eastern Roumelia, and Thessaly, the entire independence of Roumania, Servia, and Montenegro, while Bosnia and Herzegovina were placed under the administration of Austria. This was confirmed by the Treaty of Berlin in 1878, just *thirty* years after the Italian revolution of 1848 A.D. (see, *ante*, p. 197). Since then the disintegrating process has been partially suspended, but there are signs which show that the final act of the process is close at hand.

This series of events, in the disintegration of the Turkish Empire, each exactly *thirty* years after similar events in the fall of the Papal power, is a clear proof that the 1,290 days mentioned by the prophet Daniel was a symbol to indicate that the disintegration of the Mahommedan power was to

* See explanation of the period of 2,300 years from 458 B.C. to 1844 A.D., Chap. V., p. 86.

commence thirty years after the commencement of the consumption of the Papal power.

Nothing is said in Scripture concerning the actual duration of the Mahommedan power, as in the case of the Papal power, but there is reason to conclude that its final overthrow will be nearly synchronous with that of the Papacy. On the other hand, the prophecy of the little horn, in Daniel viii., is considered to be exactly descriptive of the rise and dominion of the Mahommedan power, although this prophecy, like the others, must be regarded as having a final fulfilment in the history of the last personal Antichrist. The period of the duration of this little horn is not given, but the date of the termination of its dominion over the Holy Land is explicitly stated, and this we shall now consider.

The Mahommedan Dominion of Palestine.

The translation of this prophecy of the little horn of Daniel vii. in the Authorised Version is very doubtful, as is evident from the alternative readings in the margin, and as it stands at present, it is full of contradiction. It would seem to imply that this little horn was to take away "the daily sacrifice," but this hardly expresses the real meaning of the prophecy. After the death of Christ, the ritual sacrifices were no longer recognised by God; for the ritual sacrifices of the law were merely shadows, typical of Christ, the one Mediator between God and man, "the only name under heaven given among men by which they could be saved," and of His sacrifice for sin. Christ, therefore, as the substance and reality of which the ritual sacrifices were the shadow, is the true daily sacrifice indicated in the spiritual fulfilment of this prophecy. Whatever then substituted other mediators between God and man, or in other ways misrepresented the character and offices and sacrifice of Christ, "took away the daily sacrifice,"—as in the case of the Roman Catholic Church, which, instead of directing the sinner to Christ, warns him *not* to go direct to Christ, and represents the Virgin and saints as the one source of mediatorial grace, while it substitutes the Mass for Christ's "one sacrifice for sin for ever" (Heb. x. 12). The worship of the Virgin and saints had commenced in the fifth century, and was in full force before the end of the sixth century. It was to *them*, and not to Christ, that the sinner went in

time of need, and it was on their grace and supposed influence with God that he depended; while at the same time the Lord's Supper had been gradually assimilated to the Pagan sacrifice for sin offered in "The Mysteries." From the moment, therefore, that these things began to be the practice and teaching of Christendom, "the daily sacrifice" began to be taken away, and this had begun to be the case early in the fifth century, and even before the end of the fourth century. Thus, when the Mahommedans first attacked Eastern Christendom, in 629 A.D., the daily sacrifice had already been practically taken away, and it cannot be said therefore that the Mahommedans took it away, but at the most completed what had already been nearly accomplished. This is exactly in accordance with the angel's interpretation of the prophecy.

He describes, first, the empires of Persia, and Alexander the Great, and the division of the latter's empire into four kingdoms, viz., Thrace, Macedonia with Greece, Syria, and Egypt, which continued as separate kingdoms under the Roman Empire until they were uprooted by the Mahommedan power. Now the angel states that "in the latter time of their kingdom, *when transgressors had come to the full*," this little horn was to arise. It is thus quite plain that its rise and dominion was *in consequence of transgression*, and as a *judgment on the transgressors*. It is equally plain that the worship of the Virgin and the saints, and of images, and the adoption of Pagan rites, by which Christ, the true "daily sacrifice," was hidden from men's eyes, constituted the transgression, to punish which, the little horn was to arise.

This is also exactly in accordance with the marginal rendering of the vision seen by Daniel. This vision describes the attacks of the little horn against "the host of heaven," *i.e.*, the sun, moon, and stars, and against "the prince of the host," and speaks of it "casting down some of the host, and of the stars, to the ground," and trampling upon them. The language is plainly metaphorical. The little horn, or power, was an *earthly* power, which was to arise out of one of the kingdoms of Alexander the Great, and to "destroy wonderfully"; and the host of heaven which it attacks, and the stars it tramples upon, must therefore also represent *earthly* powers. It is exactly descriptive of the Mahommedan attacks on the Eastern and Southern kingdoms of the empire which it trampled under foot, and finally extinguished the Eastern

Empire. If, then, we interpret the prince of the host, and the host, or stars, as the emperor and the subordinate rulers of the empire, the prophecy was exactly fulfilled, and for this interpretation we have the authority of Scripture. For just as the sun, moon and stars are said to be rulers of the day and night, so they are used in Scripture as symbols of earthly rulers. Thus, when the overthrow of Pharaoh, king of Egypt, is foretold, he and his princes are likened to the sun, moon, and stars, and in describing his overthrow it is said, he shall be "*put out*," or extinguished (Ezek. xxxii. 7, 8). The metaphor was especially applicable, because the kings of Egypt called themselves "Sons of the Sun," and the Sun itself; and as supposed incarnations of the Sun-god, they were worshipped as gods. So also in the case of the king of Babylon, who is called "Lucifer," or "Day-star," the "Son of the morning," that is, the Sun; and his power and ambition is likened to "exalting himself above the stars of heaven, and as ascending above the heights of the clouds, and being like the most High" (Isa. xiv. 12—14). In the case also of Joseph's vision, his father and mother and brethren, as heads or rulers of Israel, are symbolised by the sun, moon, and stars; and the rulers or overseers of the seven Churches of Asia are likewise symbolised by stars. In all these cases the symbolism is strikingly fit and applicable; and as we are specially warned that no prophecy of Scripture is of *self*-interpretation,* but that its meaning must be sought in other Scriptures, *i.e.*, by "comparing spiritual things with spiritual" (1 Cor. ii. 13), we must be guided in the interpretation of each prophecy by the meaning which other Scriptures attach to the symbolisms used.

Now as all the innovations and errors by which the daily sacrifice was taken away until the rise of the Papacy into power, were sanctioned by the Emperor, the "Prince of the host," and received the weight of his authority, it was he himself who was chiefly responsible for taking away the

* "Idias," *self*, or, *its own* interpretation, which, of course, would be confined to the literal meaning of the words. This is what the apostle warns us against (2 Peter i. 20), because the whole Word of God is the work of the Holy Spirit, by whom its writers were inspired; and, being therefore the work of one Author, and one only, we must seek from parallel passages the meaning which that Author attaches to the language used.

daily sacrifice, as in the case of the Emperor Justinian ; and it is clear that the doubtful rendering of the statement in Daniel viii. 11 may be understood in that sense. This is in keeping with what has already been said, and it is confirmed by the marginal rendering of the next verse, "The host was given over (*i.e.*, to the little horn) *for the transgression against the daily sacrifice*." The little horn was the scourge of God to punish those who had forsaken Christ for idols and the worship of the dead.

It is true that the little horn is said to cast down the truth to the ground, and this is just what Mahomet and the Mahommedans did ; but it was part of the punishment inflicted by them, in accordance with the warning of the prophet Jeremiah and of Christ (Jer. xiii. 16 ; John xii. 35). The nominal Christians of the Eastern Empire had refused to walk in the light while they had it, and now, as a punishment, "darkness had come upon" them.

The exact fulfilment of the prophecy will be recognised in the history of the rise and dominion of the Mahommedan power. It was to arise as a little horn or power in one of the four kingdoms into which the empire of Alexander the Great was divided. Mahomet was, indeed, born at Mecca, outside the limits of these kingdoms, but the first appearance of Mahommedanism *as a little horn* was its attack on Syria, and Syria, with Asia Minor, constituted one of the four kingdoms. The first Mahommedan hostility was the capture of Bosra, in Syria, followed by the siege of Damascus, and the victory of Alznadin, 632—633 A.D. This took place in the latter time of these kingdoms, when through the prevailing idolatry, transgressors had come to the full.

The Mahommedan attack on the host and the prince of the host has already been explained, but it was not until the time of the Ottoman Turks, the Mahommedan successors of the Arabs, that the prince of the host was finally cast down by the overthrow of the Eastern Roman Empire.

On the other hand, the chief conquests of both the Saracens and Ottoman Turks were Egypt, Palestine ("the pleasant land"), and the countries to the east, including Persia and Central Asia and a large portion of India on the south. In the words of the prophecy, it "waxed exceeding

great towards the east, and toward the south, and toward the pleasant land."

The founder of this power is described as "a king of fierce countenance," "understanding dark sentences." By the term "fierce countenance" we need not understand personal appearance, which is of little importance, but fierce character; and Mahomet, who propagated his religion by the sword without mercy to those who refused to accept Mahommedanism, fully answered this description.

The term "dark sentences" refers to knowledge or belief revealed in the form of proverbs or parables of ambiguous meaning, as expressed in Prov. i. 6, "To understand a proverb and the interpretation: the words of the wise and their *dark sayings*." This is the character of the Koran. It consists of a multitude of proverbs and dark sayings, often vague and unmeaning and contradicting each other. But while the dark sayings of Scripture embody divine wisdom, those of Mahomet teach doctrines of a totally opposite character. They teach the duty of slaying all who do not accept the Mahommedan belief, allow the faithful unrestrained sexual licence, and promise those who fall in battle a heaven of sensual pleasure, and the forgiveness of all their sins.

The effect of this appeal to the sensual desires of the wild and untutored masses of Asia was extraordinary. Mahommedanism spread like wild fire, and so implicit was the belief in the promised Paradise of sensual pleasure, that the Mahommedans even sought death on the battle-field in order to attain it. It may be said that no delusion ever exercised such fascination over the minds of men, and no delusion was more deadly.

It is said that "his power shall be mighty, but not by his own power." For there can be no doubt that the delusion which gave him the power emanated from Satan.

The statement also that "he shall destroy wonderfully" must be regarded as applying principally to the spiritual effects of the delusion. For although the words may also apply to the multitudes that have been slain in battle and in cold blood, often with cruel tortures by the Moslems, they bear no comparison to the numbers who have been spiritually destroyed.

The little horn is also said to destroy the mighty and the holy people, and to *tread the sanctuary under foot.* The terms "mighty people," "holy people," "people of Thy holiness," "holy nation," are especially given to Israel, who, whatever their sins, have always remained, even when not publicly recognised by God, His elect or chosen people, "sanctified," or "set apart" from other peoples, and will be one day restored to His favour. The term is also spiritually applicable to Christians who, during the period of Israel's rejection, have taken their place as the recognised people of God; and as professing Christians and Jews have both been objects of Mahommedan persecution, both may be included in the term. But in its primary meaning it plainly applies to Israel. The term "sanctuary" is especially applied to the Temple at Jerusalem, to the City of Jerusalem, and in its broadest sense to the Holy Land (Exod. xv. 17), and the "treading down of the sanctuary" is therefore evidently the same as the "treading down of Jerusalem," or "the Holy City" and the Holy Land, during "the times of the Gentiles," which is referred to in the prophecies of Christ in the Gospels. It is clear that this "treading down" *has been* effected by the Mahommedan power which is still treading down Jerusalem and the Holy Land.

This "treading down" is to be "until the times of the Gentiles are fulfilled" (Luke xxi. 21), and Daniel is told that the whole period of "the vision concerning the daily sacrifice and the transgression of desolation," and "the treading down of the sanctuary," was to be for 2,300 days; "then shall the sanctuary be cleansed" (Dan. viii. 13, 14).

At the time of the vision the daily sacrifice of the Jewish ritual had not been superseded by the sacrifice of Christ, but, in consequence of the Jewish captivity in Babylon, these sacrifices were in abeyance. Nevertheless, until the death of Christ they continued to be the recognised form of worship ordained by God, and on the return of the Jews to Palestine they were restored in all their former solemnity, and constituted the daily sacrifice recognised by God. The whole period of 2,300 days must therefore date from the time that these sacrifices were restored.

This restoration occupied a lengthened period, commencing with the decree of Artaxerxes, 458 B.C., to restore

and build Jerusalem. This decree was also the commencement of the 70 weeks, or 490 days, and this 70 weeks is divided into three periods—first one of seven weeks, or 49 days, followed by 62 weeks, and one final week. The 49 days, symbolic of 49 years, has evidently some special significance, and as the commencement of the 70 weeks and the 2,300 days are the same, it is concluded by commentators that it refers to the period of the rebuilding of Jerusalem and the restoration of the civil and religious polity of the Jewish nation.

We have seen that the commencement and completion of the great prophetic periods are themselves periods. The first commencement of the 2,300 years would therefore be in the year 458 B.C., and its first completion was fulfilled to the day by the decree of the Sultan on the 21st of March, 1844 A.D.* But there was another equally marked commencement in 445 B.C. by the decree of Artaxerxes to Nehemiah (Neh. ii.); and corresponding to it we find another remarkable completion of the 2,300 years at the close of the year 1856 A.D., when the Sultan issued a second firman, permitting Jews and Christians to occupy and hold property in the Holy Land. The final commencement of the 2,300 years must therefore be regarded as dating from 49 years after 445 B.C., or in the year 396 B.C., and the final completion would thus be the year 1906 A.D., when it would seem that Jerusalem and the Holy Land is to be cleansed from the Mohammedan yoke.

It is not to be expected, however, that this cleansing would be effected in a moment. The events which have already taken place, have been *preparations* for the cleansing, but in no sense could they be called the actual cleansing foretold and which will only be accomplished by the fall or disintegration of the Mahommedan Empire.

It will be seen that March 21st, which is the termination of the Jewish religious year, was the exact day in the year 1844 A.D. on which the primary fulfilment of the 2,300 years terminated, and on or about March 21st, 1906, the rise of the Young Turkish Party commenced. It has since attained supreme power, and has been the means of introducing liberal ideas among the peoples of the Empire. But in a people long accustomed to autocratic rule and unfit for self-

* See *ante*, p. 86.

government, these liberal ideas have only produced a growing revolutionary spirit and dissatisfaction with their present rulers, and this has been increased by the harsh and arbitrary measures taken by the Young Turks in power. We have yet to see what the outcome of this will be. But if it should result in the break up of the Turkish Empire and its separation into a number of independent States, it will be an exact fulfilment of the prophecy of Dan. viii., which foretells the rise and fall of the Turkish power. That power, it is said, "shall be broken without hand" (ver. 25). That is to say, it is to be broken not by human conquest but by internal decay and disintegration, and there is every sign that this is imminent.*

It is clear that when this has taken place the Mohammedan power in the Holy Land will be at an end, and there will be nothing to prevent the re-establishment of the Jews in their own land by the European Powers, of which Great Britain would probably be the principal. The return of the Jews would in that case be coincident with the final cleansing of the Sanctuary.

What the date of this event will be is more or less uncertain. But as seven years is such a constant period for the duration of the Judgments of God, it would seem highly probable that the final cleansing of the Sanctuary would be accomplished in 1913—seven years after March 21st, 1906. This it will be remembered is the date indicated by the Great Pyramid as the termination of the times of the Gentiles and the reappearance of the Jews on the scene as a nation, and therefore must also be the date of the termination of Turkish dominion in Palestine.

It may also be observed that since the Young Turkey Party came into power and proclaimed civil and religious liberty throughout the Turkish Empire, the Jews have been returning to the Holy Land in constantly increasing numbers, and the year 1906 A.D. therefore appears to mark the commenced reappearance on the scene of the Jews as a nation. This year is also remarkable as that indicated by the Great Pyramid as the commencement of the final "falling away" and

* See the atrocities of the Young Turks in Macedonia and Albania and to Moslems nearer home, and the fierce insurrection of the Arabs of Yemen and Asyr. *The Outlook*, pp. 97, 130, 163, 194, 226, Jan. 28th, Feb. 4th, 11th, 18th, 25th, 1911.

the rejection of Christianity by the nations of Christendom. Hence the commenced restoration of Israel to the land of their fathers would synchronise with the commenced casting away of the Gentiles, and the conclusion of the falling away and final rejection of the Gentiles would synchronise with the return of the Jews in large numbers to Palestine, and their re-establishment as a nation in that country. This, as already pointed out, would appear to be about two years before the confirmation of the covenant (Dan. ix. 27) and the restoration of the ritual sacrifices which are to take place seven years before the final end and the actual appearance of Christ.

It is evident that the final act of the judgment of the Great day will be the foretold destruction of the armies which are to be gathered against Jerusalem at the appearing of Christ in the clouds of heaven, as described in Isaiah lxvi. 12—24; Ezek. xxxviii., xxxix.; Joel iii.; Zech. xii. 2—9, xiv. 1—16; Rev. xix. 11—21. It is then that "every eye shall see Him, and them also that pierced Him" (Rev. i. 7); and it is also the time of Israel's repentance (Zech. xii. 10—14), and the confirmation of the *new* covenant with the House of Israel and the House of Judah (Jer. xxxi. 31—34; Ezek. xxxvi. 24—28, xxxix. 21—29); and the result of which is that God will "put His law in their inward parts, and write it in their hearts, and all shall know Him from the least of them unto the greatest;" when "the people shall be all righteous" (Isa. lx. 18—21); and it is the time therefore referred to by the Apostle Paul when "there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob," when "their sins shall be taken away," and "all Israel shall be saved" (Romans xi. 25—27).

It is thus clear that this *new* covenant made with Israel *after* their final and complete restoration, and the destruction of their enemies at the second coming of Christ, is not the same covenant as that made with them at the *beginning* of the last week of years during which they are to suffer terrible calamities, and therefore that the covenant then confirmed with them must be the *old* covenant made under the law.

Now it has been pointed out that the duration of "the great and terrible day of the Lord," "the hour of temptation which shall come upon all the world, to try them that dwell

upon the earth," will probably be the same number of *days* as there have been, or will be, *years* in the Christian dispensation, and the reasons for this conclusion are more fully given in Chapter XVII. But if so, it will occupy some 1,875 to 1,882 days, or a little over five years. Hence the commencement of the last seven years would be about *two* years before the opening of the Great Day and the resurrection of the just. If, then, 1917 A.D. is the date of the latter events, the confirmation of the old covenant with Israel, at the commencement of the last seven years, would be in the year 1915 A.D., as already indicated, and would therefore, in all probability, immediately precede the great awakening which is foretold by Christ in the parable of the wise and foolish virgins.

Probable Order of Events.

The order of events would appear to be as follows :—

The commenced cleansing of the Sanctuary, or the Holy Land, and commenced return of Israel, and commenced open apostasy of Christendom	1906 A.D.
Termination of the times of the Gentiles, expulsion of the Turks and re-establishment of the Jews in Palestine	1913 A.D.
Restoration of the Jewish Government and ritual sacrifices and confirmation of the covenant ...	1915 A.D
Resurrection of the Just. The Seventh Trumpet and rapture of the saints, and the opening of the Great Day of the Lord	1917 A.D.

These dates must be regarded, however, as only tentative, but they indicate the *order* of events, and the limits of possible error have been pointed out. Christ said, with especial reference to the moment of the secret rapture of those who will be counted worthy to escape all the things which are to come to pass, "Ye know not at what hour your Lord doth come" (Matt. xxiv. 40—44). But while it would be unwise to assume the year 1917 A.D. to be the exact date of that event, there are so many evidences in support of it, and so many signs of its imminence, that it would be equally foolish to reject its possible accuracy.

It will be seen that the commencement of the 1,335 years dates from the taking away of the daily sacrifice, and therefore, if we could unmistakably fix the year in which the taking away of the daily sacrifice was fully accomplished, we might exactly determine the termination of the 1,335 years and the close of this dispensation. But from the nature of the question this is very difficult, and it was no doubt intended to be so.

There is one feature, however, in the Roman Catholic religion which has more than anything else destroyed the influence of Christ, and hidden Him from the sinner, and thereby taken away the daily sacrifice. The Popes of Rome, by their claim to be infallible, and the sole guide and authority in matters of faith, by the titles given to them—such as "VICE DEO," "Vicar of Christ," "Our Lord God the Pope," "His Holiness," etc.; and by their pretended power to forgive any and every sin, and to release from purgatory, have assumed the position and offices of Christ, who alone has the "keys of hell and of death" (Rev. i. 18, iii. 7), and they have thus become in truth Antichrists, or Vicechrists. Now we have seen that the foundation of these assumptions was the Justinian Code, which gave supremacy to the Pope and made him the final judge in matters of faith; but that his power remained in abeyance so long as the Papacy was subject to the emperors of the East, who, as we have said, exercised supreme control in religious matters, nor did the Papacy ever possess supreme power in religious questions over the kingdoms of Eastern Christendom; but directly Rome was free, *de facto*, from the Imperial control, its authority in religious questions throughout Western Christendom began to be supreme, and the Popes became Vice, or Antichrists.

As this may be regarded as the final feature in "taking away the daily sacrifice," we must date the commencement of the 1,335 years from the year that the Papacy became independent of the Imperial control, and this would seem to be the year 580 to 582 A.D. This would make the end of the 1,335 years to be 1915 or 1917 A.D., as already indicated.

It was, probably, also about this period that the mediatorial office of the Virgin became fully confirmed. Pope Vigilius, who, in 539 A.D., had purchased the Papal See for two hundred pounds of gold, changed the Pagan feast of

Proserpine into the feast of "the Purification of the Virgin," which, as the Pagan goddess was also called "the Virgin," was practically an identification of the two. The Pagan goddess, called by many names, was the great *mediatrix* of Paganism, and this innovation would thus tend to confirm the mediatorial character already attributed to the Virgin of Christendom, and to deny that of Christ.

Although the exact date must remain uncertain, yet the expression "day" and "hour" would seem to imply that the degree of uncertainty may be relative to the *period*, and that the *quantity* of the error may be greatly reduced as the day approaches. Thus the error, which in time past has amounted to centuries, would, as the time draws near, be reduced to decades, to years, or, when the moment is close at hand, even to a question of days. For the words of the Apostle Paul show that the true believer will not be in darkness with respect to that day, but will be able to recognise its approach; * and the signs of the times clearly prove that we are rapidly drawing nigh to this, the most awe-inspiring event in the history of the world.

But we are told that "none of the wicked shall understand, but the wise shall understand"; that "the day of the Lord shall come as a thief in the night," to those who say "peace and safety"; and that "as a snare shall it come upon all them which dwell upon the face of the whole earth."† Those, therefore, who reject the spiritual fulfilment of prophecy, and assert that the date of that day is so indefinite that no one can even approximately determine it, and who therefore ignore, and are blind to, both the evidence of the signs of the times, and that of the fast approaching termination of the great prophetic periods, may find, too late, their error.

The probable underlying motive of such persons is to find an excuse for dismissing from their minds a subject which disturbs and clashes with their secular or religious aims and interests; but in so doing, they despise the solemn injunction of Christ—"*What I say unto you, I say unto all,* WATCH" (Mark xiii. 37).

* 1 Thess. v. 4; Heb. x. 25.

† Daniel xii. 10; 1 Thess. v. 2, 3; Luke xxi. 35.

CHAPTER XI.

General Features of the Spiritual Fulfilment.—I.

In order to fully understand our *present* position, the state of the world, and the true nature and tendency of the events which are taking place before our eyes, it is very necessary to recognise the general features of the *past* Spiritual fulfilment of prophecy. For they reveal the solemn importance, in the eyes of God, of matters which are either altogether ignored, or regarded with indifference, by man.

The Book of Revelation.

The significance of these events is especially revealed by the past or Spiritual fulfilment of the Revelation which God gave to Christ "to shew to His servants things which were to shortly come to pass" (Rev. i. 1), the importance of which is indicated by the words :—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. i. 3).

John was told by Christ to write, firstly, "the things which he had seen," that is, the appearance of Christ in the midst of the seven candlesticks; secondly, "the things which are," that is, the state of the Christian Church at that time, as portrayed by the charges to the seven representative Churches of Asia; and, thirdly, "the things which shall be hereafter," that is, the visions which would symbolise the things which were *shortly to come to pass* (Rev. i. 19). It is the interpretation of the latter which we shall now consider.

The Seven Seals.

The first of these visions is that of the seven seals.

The first seal shows a white horse, and one sitting on him, with a bow in his hand, and a crown on his head, going forth conquering and to conquer. The white colour of the horse symbolises purity and righteousness, as in the case of the white raiment of the saints (chaps. iii. 18, vi. 11, xix. 8),

and the whole symbol is similar to that of the rider on the white horse of chap. xix., whose name is "The Word of God," that is, Christ. The symbolism is also similar to that of Psa. xlv., where Christ is portrayed riding upon a horse, and armed with a bow, and piercing His enemies to the heart with His arrows. But the symbol also applies to those who are shown following Christ in Rev. xix. 14, and whose white raiment indicates them to be the saints who, having been taken from the earth, return with Christ for the final act of judgment. If then the white horse of the first seal is a symbol of Christ in its primary meaning, it is also a symbol of His true followers, who are identified with Him, and spoken of as His body, "bone of His bone, and flesh of His flesh" (Ephes. v. 30).

Arrows are used in Scripture as a symbol for *words* (Psalm lxiv. 3), which are able to pierce the heart in a moral or spiritual sense. The arrows of the rider in Psa. xlv. are said to pierce the hearts of the king's enemies, and evidently symbolise those convictions of sin, and fear of judgment to come, which the Word of God produces in the heart or conscience, as in the case of Job (chaps. vi. 4, xiii. 26, etc.). Such was the effect of the Gospel when first preached in its purity, and by it numbers were brought to repentance, and led to seek salvation in Christ. And so great was its power and success that it may truly be said to have "gone forth conquering and to conquer."

The rider on the white horse would, therefore, be symbolic of the preaching of the Gospel by Christ and the Apostles, and their successors, until the time when, as foretold, it became perverted and overlaid with error.

The rules of interpretation oblige us to interpret the other horses and their riders on a similar principle. They symbolise, firstly, *War;* secondly, *Famine;* and, thirdly, *Death.* But they do not indicate *literal* war, famine, and death, but *spiritual* war, famine, and death; and they exactly portray the successive states of Christianity up to the time of the great apostasy of the fourth and fifth centuries, when Christians began to give heed to the teaching of demons and seducing spirits, forbidding to marry, and commanding to abstain from meats (1 Tim. iv. 1—3), when the worship of the dead, and idols, and the rites and doctrines of the ancient

Paganism were generally introduced, completely blinding the world to the great truths of Christianity.*

Moreover, the steps by which this state of death was reached were exactly in accordance with the symbolism. The purity of the truth was succeeded, firstly, by a war of conflicting doctrines and heresies which completely hid the truth from the majority. Then followed "a famine, not of bread or a thirst for water, but of hearing the words of the Lord" (Amos viii. 11), when all that the majority cared to listen to were the fulsome and grandiloquent orations, generally over the tombs of the martyrs, inculcating the worship of the dead and of relics, celibacy, abstinence from meats, and other errors, and which speedily brought about the state of death symbolised by the pale horse. From that time the Church of Christ, as a visible body, ceased to exist, for the Pagans willingly adopted a religion which had become so nearly assimilated to their own, and the world, flocking into the Church, became identified with it and indistinguishable from it. The result of this was that every other feature of the old idolatry was speedily adopted, and the so-called "Church," with the Papacy at its head, succeeded to the dominion, power, and authority of Pagan Rome, and became the great persecutor of the true followers of Christ.

This persecution is symbolised and foreshadowed by the cry of the slain martyrs portrayed in the fifth seal. Numbers of true Christians had been slain by Pagan Rome, and their blood cried to God for vengeance; but they were told to "rest yet for a little season until their fellow-servants and their brethren had been killed as they were." For the Paganism which was resuscitated, under the cover of Christian names and incidents, became, under the Papacy, a yet more ruthless persecutor of the people of God, and by its crusades against the Albigenses and the Waldenses, its wars against the Protestants of Germany and Holland, its massacres of Huguenots in France and Spain, its Inquisition and Auto-da-fés, was to slay its millions for the thousands slain by Pagan Rome.

The fifth seal thus indicates, without describing, the dominion of Papal Rome, which succeeded Pagan Rome, and which was to be fully portrayed later on by the Beast of Rev. xiii.

* See Isaac Taylor's "Ancient Christianity," in which the details of this apostasy are exhaustively portrayed.

The opening of the sixth seal presents a great and terrifying change. There is a great earthquake. The sun becomes black as sackcloth of hair, the moon is turned into blood, the stars of heaven fall to the earth, and the heaven departs as a scroll rolled together, and every mountain and island is moved out of its place. At the same time, the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hide themselves in the dens and rocks of the mountains, and call upon the mountains to fall upon them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. "*For the great day of His wrath is come, and who shall be able to stand?*"

The great earthquake is the symbol of revolution, and remembering the principle according to which the great rulers of the earth are symbolised by the sun, moon, and stars, this seal portrays a mighty revolution, and general overthrow of kings and rulers, throughout the world. It has been considered by many to symbolise the French Revolution of 1789; but, while it may be admitted that this revolution was a partial fulfilment, on a small scale, of the sixth seal, foreshadowing its full and complete fulfilment, it is quite impossible to apply the world-wide, sweeping overthrow of the existing state of things, and the universal terror and anguish, to that event. It is, as plainly stated, the opening of the "great day of wrath," and is in exact accordance with the prophecy of Joel ii. 30, 31 respecting "the great and terrible day of the Lord," and with the signs which Christ foretold would immediately precede His second coming (Matt. xxiv. 29).

It may be remarked that the terms "*bondman*" and "*freedman*" were used, in ancient times, to describe the slaves and freed dependents of the noble and wealthy, and that, while the terms admit of a wider signification, yet, in this fulfilment, we must conclude that the terror described will fall chiefly upon the higher classes and their dependents, whose interests are more or less bound up with theirs. This was the case in the French Revolution, when the nobles, and many of their faithful dependents, fled from France to escape the vindicative fury of the people. It would, therefore, appear that this would be repeated, but on a far wider scale, at the final great revolution, which, from its universality,

will oblige the fugitives to seek the shelter and concealment of the most distant and out-of-the-way countries, and of mountainous, and desolate places, in order to escape the universal anarchy.

This, naturally, will not be the case with the masses themselvse, who, drunk with blood and irresponsible power, will fail to recognise that they have entered upon, and are actors in, the opening event of the Great and Terrible Day of the Lord. Nevertheless, we shall see that there will be a further fulfilment of this seal at the *close* of the Great Day itself, when a world-wide *literal* earthquake will overcome with the same terror all the inhabitants of the earth, rich and poor alike, and force all to cry out, "The great day of His wrath is come; and who shall be able to stand?"

Coincident with the great revolution, or, probably, before its actual outbreak and the judgments of the Great Day are permitted to fall, there is a moment's pause, and during this pause 144,000 out of the different tribes of Israel are sealed in their foreheads. They are called "the servants of our God," and the sealing marks them as such. Now, Israel, as a nation, is a type of the chosen people of God of the Christian dispensation, and as we are here referring to the spiritual interpretation, we must interpret these 144,000 as symbolic of Christians and as possibly representing those who will be removed from the earth at the secret coming of Christ, before the opening of the Great Day. Or, what is more probable, they may represent those Christians who will be saved *during* the Great Day, and who may include numbers, like the foolish virgins, who, although unprepared for the coming of Christ, and left behind to undergo the terrors of that day, will yet turn fully to Christ afterwards, and probably accept death for His sake. As to their number, we may regard the 144,000 as symbolic also,—numbers, throughout Scripture, having a special symbolic signification,—and 144,000 would appear to be the number symbolic of the elect, or the true Church on earth at every period of its existence. *

* The figure 3 is symbolic of the Godhead; 4, of man, or of the world; $3 + 4$ is symbolic of the relation of God and man under the law and of judgment or justice; $3 \times 4 = 12$ is symbolic of the union of God and man, or of man in the most intimate relation to God, that is of true Christians; 10 is symbolic of completion; and higher multiples of 10 of the fullest completion. Hence $144{,}000 = 12 \times 12 \times 1{,}000$, indicates the complete union of Christians with God and with each other.

Immediately after this, the Apostle beholds in heaven, before the throne of God, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues . . . which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The description shows that they constitute the Church of the Firstborn, the whole body of those who have been saved during the present dispensation; and the fact that they are in heaven, and for ever freed from all sorrow and pain, shows that the resurrection of the just, which is to immediately precede the opening of the Great Day, had previously taken place. This is the closing scene of the sixth seal.

The Seventh Seal.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This verse, separated from the description of the other seals, and placed at the beginning of a new chapter, a division which does not exist in the original, has led some to suppose that the visions of the trumpets which follow are descriptive of the events of the seventh seal, and included in it. But nothing can be more opposed to the principle and structure of the prophecy, and more conducive to error and confusion. The seals are symbolic of the spiritual history of the dispensation and of the true people of God, showing the evils that they would have to contend with; but the trumpets are symbolic of the *judgments of God upon the world*, and the history of those judgments is carried on to the sounding of the seventh trumpet, which, like the sixth seal, marks the opening of the Great Day (see Rev. xi. 15—19).

The trumpets, therefore, symbolise a series of events which *terminate with*, and run *parallel to*, those indicated by the seals. Moreover, according to the strict principle of interpretation, the seventh seal should continue the history of the true Church of Christ *after* their presence in heaven; and this is just what it does. Firstly, there is silence in heaven for half an hour, indicating the silence and awe with which the saints in heaven witness the judgments and terrors of the Great Day, and the term "half an hour" is symbolic of a comparatively short and limited period. At the termination of this period they are again presented to our view in the nineteenth chapter, where the symbolism of the seals is again

made use of, and the saints, clad in white raiment, and riding on white horses, are shown following Christ for the closing judgment of the Great Day. The events there described are plainly the concluding events of the seventh seal.

THE FIRST FOUR TRUMPETS (Rev. viii. and ix.).

The trumpets therefore are the history of a new series of events, and the past fulfilment shows that they symbolise the judgments which fell both on the Pagans and the nominal, but apostate, Christians of the Roman Empire; the first four symbolising the successive attacks of the Goths, Vandals, Huns, and Ostrogoths, under Alaric, Genseric, Atilla, and Odoacer, which fell chiefly on Italy and Rome, the Pagan rulers, priests, and people of which had been the chief persecutors of the followers of Christ, and which had since become the central seat of the Apostasy. It is not necessary to enter minutely into the details of these trumpets. They were the judgments of God on the enemies of His people, and on the rejecters of the truth preached by them, and, as implied by chap. viii. 3—5, were His reply to the prayers and tears of His saints. The exactness of the fulfilment of these trumpet judgments has been fully shown by Elliot, Birks, Faber, Keith, and many others.

These judgments are spoken of as falling on a "third part of the *earth*." To understand this, it must be remembered that the prophecy refers only to the Roman world or *earth*,* and that it is therefore the third part of this *earth* upon which these judgments fall. The Roman Empire was also divided into three parts, the boundaries of which varied from time to time, but at the time of the prophecy, one third consisted of Africa, Italy and the countries to the immediate North of Italy, viz., Noricum and Pannonia, with the other nations of the Western Empire; a second third consisted of what was known as Illyricun, or the rest of the European countries south of the Danube; while the remaining third consisted of Egypt and the Eastern provinces, including Constantinople. †

It was on the first third that the first four trumpet Judgments fell, although their chief virulence was directed against Rome and Italy and the provinces on the north of Italy. The effect, however, was to put an end to the Roman power over

* See *ante*, pages 155, 156.
† Elliot, "Horæ," Vol. I., pp. 336, 341.

all Western Europe, and to extinguish the Western Empire and the imperial dignity together with the Senate, the Consulship, and other offices of the Empire, which, in accordance with the Apocalyptic principle, are symbolised under the fourth trumpet by the Sun, Moon and Stars.

The Fifth Trumpet.

A star falls from heaven, and to him was given the key of the bottomless pit or abyss, which he opened; and there arose a smoke out of the pit as the smoke of a great furnace, by which the sun and the air were darkened, and out of the smoke came locusts, to whom were given power as scorpions to torment men for five months.

This trumpet has been invariably interpreted to symbolise the attacks of the Saracens or Arabs upon the Roman Empire. The Star has by some been interpreted as Mahomet himself, but the imagery points rather to a fallen angel permitted by God to let loose upon the earth the evil which followed. For although Mahomet was the human author of the religion which has deceived so many millions of mankind, the real origin of the extraordinary delusion can only have been Satan.

This delusion is aptly symbolised by the smoke which arose out of the pit. For just as smoke blinds and stupefies men, so did the religion of Mahomet blind and stupefy its followers in a spiritual sense.

The symbolism is also exact when it says that *out of the smoke* came forth the scorpion locusts. It was their religious delusion which girded the successive multitudes of Saracens who attacked the Roman Empire with courage, unfailing energy, and contempt of death.

It was said that the key of the bottomless pit was given to him who opened it, the key which gave egress to the smoke of satanic delusion. But to the Mahommedans it was the key of their heaven; and it is a striking fact that in the Koran "the key of God" is said to have been given to Mahomet to open heaven to true believers. It was in consequence the badge of his followers as a religious and national emblem, and is sculptured on the gate of the Moorish Alhambra.*

* Elliot, "Horæ," Vol. I., pp. 423, 424, and Plate.

It is also said that the locust scorpions had a king over them who is the angel of the bottomless pit, and that his name is "Apollyon," or, in Hebrew, "Abaddon," that is, The Destroyer. This exactly describes the action of Mahommedanism throughout its history, as already pointed out in the interpretation of Dan. viii. It was a destroyer both of the bodies and souls of men, and it is a further evidence that the real author of Mahommedanism was "him that hath the power of *death* that is, the Devil" (Heb. ii. 14).*

The locusts of this prophecy are described as like horses prepared for battle, with crowns on their heads like gold, with the faces of men but hair like the hair of women, with breastplates of iron, the teeth of lions, and their sound as the sound of chariots of many horses rushing to battle. All this is exactly descriptive of the Saracens or Arabs.

They were armies of horsemen, and these horsemen wore their hair long like women, and yet their faces were bearded like men. It was also a peculiarity of them that, unlike the Greeks, they wore breastplates of iron. They also wore turbans enriched with gold and precious stones, which they regarded as diadems or crowns. Their destructive powers are indicated by the lion's teeth, and the impetuous charge of their thousands of horsemen is portrayed by the sound of chariots of many horses rushing to battle.

It is also said that in addition to their lions' teeth, they had stings in their tails, indicating a further means of torment after victory. This was the case. For they exercised the greatest cruelty over the people they conquered, taking the women for their harems and the children as slaves, and obliging the men to accept the Mahommedan faith or to suffer death.

We are also told: "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God on their foreheads."

The corrupt Christians of this time had already adopted the principal features of the Ancient Paganism, viz., idols,

* The death referred to in Hebrews is no doubt spiritual death, which the Devil effects by means of false doctrines and errors. He is said to deceive the whole world (Rev. xii. 9). But he also inflicts bodily death by means of the wars, massacres, and murders, of which he is the unseen author.

the worship of the dead, and the worship of the Virgin, who was regarded as the great Mediator in the same way as the Pagans regarded their goddess, called by them The Lady, The Holy Virgin, etc. The priesthood had also adopted *the tonsure,* which was the distinctive mark of the Pagan priests and the symbol of the Sun-god.

The Apocalyptic prophecy was therefore remarkably fulfilled by the address which Abubeker, the successor of Mahomet, made to his soldiers before his invasion of Syria in 632-3. He said: "Destroy no palm trees nor burn any fields of corn. Cut down no fruit trees . . . as you go on you will find some religious people who live retired in monasteries and propose to themselves to serve God in that way: let them alone, and neither kill them nor destroy their monastries;* but you will find another sort of people that belong to the synagogue of Satan who have *shaven crowns;* be sure you cleave their skulls, and give them no quarter till they either turn Mahommetans or pay tribute." †

The prophecy says that it was given to these locust horsemen to *torment* men, but not to kill them, for a period of five months, which taking a day as the symbol of a year would be 150 years. It is also said that their power was to *hurt* men for five months. This repetition of the period without apparent reason would be wholly opposed to the Apocalyptic principle, unless it was intended to denote a second fulfilment of the period. This is the conclusion which most commentators have arrived at. And it has been exactly fulfilled.

Abubeker invaded Syria in 632-3 A.D., and the fate of Syria was decided by the great victory of Yermak, 636 A.D. The conquest of Egypt followed, then North Africa, 698 A.D., and Spain in 712 A.D., while the whole of Persia and Central Asia had submitted to the Mahommedan faith. But in their further attacks on the Roman Empire they had at the most a temporary success. They twice attacked Constantinople, in 675 A.D. and 718 A.D.—but each time were forced to retreat with heavy loss, and although they invaded France

* Monasteries and convents were adopted from Paganism, but at that time they were not the seats of vice which they afterwards became, and numbers of pious men entered them in order to escape the prevailing corruption in the so-called Christian Church.

† Gibbon, Chap. LI., p. 941.

in 721 A.D., and at first gained some successes, they were eventually completely defeated by Charles Martel near Tours, in 732, and forced to leave the country. In their invasion of Rome a century later they were also signally defeated. They could make no permanent impression upon the Roman Empire, although their attacks upon it caused great sufferings; and it is in this way that we may explain their authority to *torment* but not to kill.

The Saracens attained the height of their power under the celebrated Haroun al Rashid, who became commander of the Saracen armies in 782 A.D., and Caliph of Bagdad, the seat of the Saracen power, in 786 A.D., from which time the enterprises of the Saracens were confined to ravage and plundering aggressions in the Roman territories, chiefly for the purpose of carrying off slaves. Their career of conquest was over, although their power to *hurt* continued.*

Bagdad, which had been founded in 765 A.D., became from the time of Haroun al Rashid onward the seat of magnificence and luxury, which gradually enervated the warlike prowess of the caliphs, until at last they became mere puppets at the mercy of their Turkish guards, who deposed them at their will. In 933 A.D. the dynasty of the Bowides arose, and they quickly wrested the sovereignty of Persia from its effete rulers, with the result that "the Arabs 304 years after the death of Mahomet were deprived of the sceptre of the East," 936 A.D. †

It will be seen that from the first victories of the Arabs in Syria, 633—636, by which they established their power, to the period of their fall, 933—936, is exactly 300 years, and that the height of their power under Haroun al Rashed, 782—786, is as nearly as possible 150 years from their rise on the one hand, and from their fall on the other hand.

Sixth Trumpet, or Second Woe.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the

* Finlay, "Byzantine Empire," pp. 104-5, 121, 295, quoted by the author of "Armageddon."

† Gibbon, Chap. LII., p. 992. Oct. edition.

four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for an hour and a day and a month and a year for to *slay the third part of men.*"

It is generally admitted that this refers to the destruction of the Eastern Empire (the eastern *third* of the original Roman Empire) by the Turks, and the fact that the Turks accomplished this destruction in the exact period specified by the prophecy leaves little doubt that they were the agents foretold.

Some have supposed that the four angels referred to (1) The Seljukian Turks, who first attacked the Eastern Empire. (2) The Tartars under Zenghis Khan. (3) The Tartars under Timour or Tamerlane. (4) The Ottoman Turks. But the Tartars, although they attacked Russia, which was not part of the Eastern Empire, and for a brief space penetrated into Hungary, did not in any way contribute to the fall of the Empire. On the contrary they, by attacking the Ottoman Turks, twice prevented them invading the Eastern Empire, and thereby delayed its destruction. Finally they arose in the country east of the Caspian and between Siberia and China, whereas the prophecy implies that the four angels were to arise in the valley of the Euphrates.

Mr. Keith has supposed that the four angels represent the four kingdoms into which the Seljukian Turks were divided after the death of Malek Shah, viz.: Persia, Kerman, Syria, and Roum. But only one of these, Roum, ever rose into prominence again after the death of Malek Shah; the rest perished as kingdoms.

Mr. Elliot has pointed out the objections to both these interpretations, and has argued that the four angels do not represent human agents, but are superhuman beings and, like the four angels of the four winds in Rev. vii., indicate the destruction which eventually overtook the Eastern Empire from all sides.

This may be a correct interpretation as far as it goes, inasmuch as human destroyers may always be regarded as being energised by spirits of evil. On the other hand, as the prophecy says that the four angels themselves were to carry out the work of destruction, it seems impossible to doubt that the prediction intended to point to four distinct visible human agencies which were to effect it.

There were four Powers which arose in succession to each other and fulfilled exactly the terms of the prophecy, viz., two dynasties of Seljukian Turks and two dynasties of Ottoman Turks.

1st. The Saracen Caliphs of Bagdad, although they no longer possessed temporal power, were still venerated as the successors of Mahomet, and the religious heads of Mahommedanism. The Turks had embraced the religion of Mahomet with ardour, and in 1055 A.D. the Saracen Caliph, Cayen, besought the aid of Togrul Beg, the Sultan of the Seljukian Turks. In gratitude for his assistance the Caliph practically made Togrul his successor, and with great ceremony invested him with the title and office of Protector and Governor of the Moslem world This was in 1057 A.D., and on the 10th of Dzoulcaad, or January 18th, 1057, Togrul Beg left Bagdad, and the Turks began their attack on the Eastern Empire. Under Togrul Beg and his successors—Alp Arslan and Malek Shaw—the whole of the Asiatic provinces, including Palestine and Jerusalem, were conquered, but at the death of Malek, the Turkish empire was dissolved 1092 A.D., and of the four kingdoms into which it was divided, only that of Roum under Soliman in Asia Minor, continued for a time to uphold the Turkish Power.

2nd. The Seljukian Power was resuscitated, however, by Zenghi, the son of Ascansar, a favourite of Malek Shaw. Zenghi had shown his capacity in the siege of Antioch in 1098, and by 1127 A.D. had collected and disciplined a powerful army and recovered from the Crusaders many of their eastern conquests. His son, Noureddin, gradually united the Mahommetan Powers and extended the Turkish Empire from the Tigris to the Nile, effecting the conquest of Egypt. Noureddin was succeeded by the famous Saladin, who wrested Syria and Jerusalem from the Christians, and until his death in 1193 A.D. kept at bay the Crusaders. "The unity of Empire," says Gibbon, "was dissolved at his death." *

During this period the Turks, although they did not extend their Empire, recovered much that had been lost after the break-up of the previous Empire, and fairly held their own against the Crusaders, whose few successes were not obtained until hundreds of thousands of lives had been sacrificed.

* Gibbon, Chap. LIX., pp. 1096—1103.

3rd. The Caliph Othman is generally regarded as the founder of the Ottoman dynasty, the rise of which had been hitherto restrained by the power of the Mogul Tartars under Zenghis Khan and his successors. But at the death of the Tartar Sultan, Cazan, 1304 A.D., their power declined, and the restraint was removed.* Othman made his first attack on the Eastern Empire by capturing Nicomedia in 1299, and this was followed by the capture of Prusa and the subjection of Bithynia, the Asiatic province opposite to Constantinople. Under his successor, Orchan, the whole of Asia Minor submitted to the Turks. He was succeeded by Amurath I., 1360 A.D., who crossed over to Europe and attacked the provinces south of the Danube, viz., Bulgaria, Servia, Bosnia, and Albania. The Sclavonic nations occupying these countries eventually became staunch supporters of the Ottomans, and supplied the main portion of the celebrated Janizaries.† These European conquests were continued by his successor Bajazet, 1389 A.D., who acquired Moldavia, Macedonia, and Thessaly, and whatever still adhered to the Greek Empire in Europe. He also attacked Hungary, and completely defeated the Franks and Germans at the battle of Nicopolis. All that remained of the Eastern Empire was Constantinople itself, and Bajazet wrote to the emperor demanding its surrender, reminding him that "beyond the walls thou hast nothing left."‡

But the hour had not come for its fall, and, while Bajazet was making preparations for its capture, the Turkish Empire was itself attacked by the Mogul Emperor Timour, and Bajazet was forced to meet him. At the great battle of Angora, 1402 A.D., he was defeated and taken prisoner, and the rise of the Ottoman Empire was again suspended.

Timour died in 1405, and his empire fell to pieces, and in 1413 A.D. Mahomet I. and his son, Amurath II. (1421), re-united the Turkish Empire. The latter besieged Constantinople with an army of 200,000 Turks in 1422 A.D., but failed to capture it, and the Turks in Europe were for years kept at bay by the Hungarian leaders, John Huniades and Scanderbeg. But in the second siege of Constantinople by Mahomet II. the city was taken. His success was due to his

* Gibbon, Chap. LXIV., p. 1171.
† Gibbon, LXIV., p. 1175.
‡ Gibbon, Chap. LXIV., p. 1178.

having learned the secret of gunpowder and artillery from the Genoese. This he made use of by casting enormous cannon, which effectually breached the hitherto impregnable walls, and the city was captured by assault on May 29th, 1453 A.D.

It will be observed that the four angels were to be prepared for an hour and a day and a month and a year for to slay the third part of men, and it is evident therefore that the consummation was not to take effect until the expiration of that period; nor did it. Each of the different dynasties under which the Turks attacked the Eastern or third part of the Roman Empire effected much, but in each case events occurred to restrain their complete success until the appointed moment arrived. They were "*bound*" until the exact time had expired.

In all other parts of the Apocalypse prophecy the term "time" is used to express a period of 360 days, and the term "year" used in this particular prophecy must therefore be regarded as indicating an ordinary year of $365\frac{1}{4}$ days. Adding to this a month, or 30 days, and a day and an hour, the whole period would be 396 days and some hours, and this as symbolic of years would be 396 years and some days.

This was the precise period between the investiture of Togrul Beg on January 18th, 1057 A.D., and the capture of Constantinople, May 29th, 1453 A.D.

But the mere investiture of Togrul Beg cannot be regarded as the actual loosening of the first angel from the Euphrates, and it is evident that after Togrul Beg received his commission, some days would be occupied in preparation, in the concentration of his army, and in the march from Bagdad on the Tigris to the Euphrates. This may well have taken three weeks, and the actual loosening of the first angel from the Euphrates would in that case not be until about February 10th. This would make the whole period 396 years and 108 days, which is the exact period indicated by the prophecy.

A year	$=365\frac{1}{4}$ days,	symbolic of 365 years,	$91\frac{1}{4}$ days.
A month	= 30 „	„ „ 30	„
A day	= 1 „	„ „ 1	„
An hour	=1-24th „	„ „ 1-24th	„ $15\frac{1}{4}$ „
	Total...	396	$107\frac{1}{2}$

Although the exact date of the loosening of the first angel cannot at this distance of time be ascertained to the very day, yet it is sufficiently evident that the prophecy has been fulfilled with remarkable accuracy.

The Symbolisms.

Like the Saracens, the Turkish armies were composed of horsemen, and their numbers are stated to be two myriads of myriads, which may be interpreted either as 2,000,000 or 200,000,000. Their actual armies sometimes amounted to over 400,000,* but this did not represent the countless hordes of horsemen from whom their armies were recruited, and who occupied and held in subjection the conquered countries. Gibbons speaks of the myriads of the (Seljukian) Turkish horse overspreading the Greek frontier from the Taurus to Erzeroum and of the cavalry of the earlier Turks of Mount Altar being "proudly computed by millions." †

The horsemen are said to have breastplates of fire, and hyacinth, and brimstone, which represent the colours of red, blue,‡ and yellow, and these were the colours worn in war by the Turks from the first.§ To indicate their savage character they are described as having heads like lions. It is also said that out of their mouths issued fire and smoke and brimstone, and by this means the third part of men were killed. This plainly refers to their knowledge and use of gunpowder and artillery, and it was by means of their artillery that the Eastern Empire, representing the third part of the original Roman Empire, was destroyed.

Finally, it is said that they had tails like serpents and with heads, and with them they do hurt. It was not merely that they killed with their lions' heads in actual war, but, like the scorpion locusts, they continued to inflict suffering afterwards in the countries conquered by them. This has been the characteristic of Turkish rule for centuries, and the term "Turkish atrocities" has become in consequence a term synonymous with Turkish rule.

* As in the case of Bajazet's army at the battle of Angora.

† Gibbon, Chap. VII., p. 287; X. 351. Elliot, "Horæ," Chap. I., p. 479.

‡ The wild hyacinth is always blue.

§ Elliot, "Horæ," Vol. I., p. 481.

Unlike the scorpion locusts, the tails of these Euphratean horsemen are said to have *heads*, a term indicating rulers or governors. They are tails therefore representative of constituted authority, and the exact fitness of the symbolism is shown by the fact that the governors or pachas placed over the conquered provinces have, as symbols of their authority, standards of one, two, or three horse-tails, according to their rank and power. The horse-tail is the symbol of their power to "do hurt."

The prophecy states that the remainder of men who were not killed by these plagues repented not of their idolatries, nor of their murders, nor of their sorceries, nor of their fornications, nor of their thefts (Rev. ix. 20). *They have not repented*, and the woe is still in progress. The fact also that the period mentioned in the prophecy was to be one of *preparation* shows that the woe was not to cease at the close of the period of preparation ; nor has it. The Turks have never ceased from then to the present day "to hurt" and oppress the conquered peoples under their rule. No indication is given in the prophecy when this is to cease, but, by the example of the fulfilment of the Saracen Woe, we may conclude that there would be a period of rise followed by a period of fall of the same duration ; that is to say, there may be expected to be a period of 396 years from the time when the Turks attained the zenith of their power to the time of their final overthrow.

The conquest of Constantinople was not the attainment of their full power. Greece was conquered by them in 1460, Epirus in 1466, Egypt in 1517, and Belgrade, the capital of Servia, was captured in 1521, the final acquisition of the Turks being that of Rhodes in 1523. It is true that a year or two later Soliman I. attacked Austria-Hungary and gained a victory at Mohacs, but he failed to reap any advantage from it ; and when in 1529 A.D. he attacked Vienna he was defeated with heavy loss and forced to retreat. Nor did the Turks make any further conquests in Europe ; for although Hungary was constantly attacked by them, and they gained several victories, they met with equal reverses, and failed to obtain any permanent footing in that country.

The capture of Rhodes did not affect the integrity of any European country. It was an island to the south of Asia Minor and properly a part of the Turkish dominions. In

short, the last and only valuable conquests of what had once been part of the Eastern Empire was that of Egypt in 1517 A.D. and Belgrade in 1521.

It has been pointed out that the commencement and completion of prophetic periods are themselves periods, and the fact that the whole of the Eastern Empire was not conquered until 1517—1521 A.D. seems to show that this was the case in the fulfilment of this prophecy. If then we must expect a period of fall corresponding to the 396 years of preparation, there will be two dates from which to reckon the former, namely, 1453 A.D. and 1517 or 1521 A.D. The first is 396 years from the year 1848-9, which appears to mark the commencement of the final disintegration of the Ottoman Empire, and 1517 A.D. is 396 years from 1913 A.D.

The latter date refers more especially to the cleansing of the sanctuary by the expulsion of the Turks from the Holy Land, and it is probable that the Turkish power may continue to exist in Asia in a weakened form for about four years longer, that is, until 1917 A.D., 396 years after 1521 A.D.*

The statement in Rev. xi. 14 shows that the Turkish woe is to continue until shortly before the sounding of the seventh trumpet and the opening of the Great Day, and, we shall see, that the climax of the "falling away," which marks the termination of the times of the Gentiles and the cleansing of Palestine from Turkish dominion in 1913 A.D., is to be about four years and a-half before the opening of the Great Day, which would make the latter event about the middle or towards the end of 1917 A.D. This would exactly accord with the dates which have been given. The beginning of the year 1913 A.D. would mark the expulsion of the Turks from Palestine, and the beginning of 1917 A.D. would be the final disintegration of the Turkish Empire and the termination of the Turkish woe shortly before the opening of the Great Day.

* It may be worthy of remark that the period 1517 to 1521 is probably just 396 years from the rise of the second Seljukian dynasty under Zenghi. He was proclaimed Caliph in 1127 A.D., just 396 years before 1523. But he was the acknowledged leader of the Seljukian Turks, whose power he consolidated some years before; and although there are no records of the year when he first became their leader, it may well have been 1121, or 396 years before 1517 A.D.

CHAPTER XII.

The End of the Mystery of God (Rev. x.) and the Treading Down of the Holy City.

This chapter has heretofore been interpreted as referring to the renewed preaching of the Gospel, and the publication of the Bible, at the Reformation. The little book in the angel's hand would seem to be either the Bible, or the New Testament of Christ, and more especially this particular prophecy, with its warnings against Rome, and of judgments on the world. It is a parallel of the symbolic roll given to Ezekiel, in which the sins of Israel, and the judgments on her and on the heathen, were recorded (Ezek. ii. 9, 10, iii. 1—3). John may be regarded as the representative of the witnesses of God in all ages, and he is told to eat the book, that is, to spiritually receive and inwardly digest it, and the effect of so doing, like that of all truth, is sweet in the learning of it, but afterwards it subjects those who truly believe it to bitter persecution and hatred.

But although the prophetic vision began to be fulfilled at the Reformation in the sixteenth century, that fulfilment was partial and incomplete, and at the present day the Truth is so mixed with error that it has little or no effect on the majority. Like some other portions of the Apocalyptic Prophecy, its partial and imperfect fulfilment at the Reformation would seem to be a foreshadowing of a further and more complete fulfilment, that is, of a future and more complete reformation and revival of the Truth. This, indeed, is the character of all prophecy. The language used may seem to describe a future event as taking place all at once, whereas the final and complete fulfilment is found to be preceded by one or more partial and imperfect fulfilments, each of which is a foreshadow and preparation for the final fulfilment. For, as in the operation of nature, great moral effects are produced by successive waves and, although between these there may be great relapses, they are followed by still greater advances. It is evident also that the final fulfilment of this prophecy will not be until the close of the dispensation. For the oath of

the angel, who swears by Him who liveth for ever and ever that "*time should be no longer*," indicates that the period of the fulfilment of the vision is only *just before* the sounding of the seventh trumpet, when "*the mystery of God would be finished*," and "Time," as measured by years, would cease and be succeeded by the eternal kingdom of Christ. It would, therefore, seem to be the very last year before the opening of the Great Day of the Lord. We may compare the angel's oath here with that of the angel in Dan. xii. 7. There the angel specifies an exact and definite period before "all these things shall be finished." Here the angel swears that Time* shall be no longer, that, in short, it is finished. The direction to the apostle to eat the book, and the words "Thou must prophesy again," shows that the period is that of the reception of, and awakening to, the Truth, previous to its renewed promulgation.

It will be noted that the angel places his right foot on the sea, and his left foot upon the earth. The act is symbolic of *possession*. It is in these two places that he stands with the little book open in his hand, indicating that it is there, and there only, that the Reformation will take place. In the sixteenth century the Reformation was established only in Germany on the Continent, and in Britain, an island of the sea. It may be so again; and the sea, where the angel places his *right* foot, as indicating the chief centre and strength of the Reformation, may well symbolise Britain and her colonies over the seas.

It will also be observed, that the angel's voice is likened to a lion roaring, as if it were a challenge to the whole world, a fearless declaration of the Truth and of the coming Judgment, while the answering thunders would seem to symbolise the world's reply of threatened war against the witnesses of the Truth. So it was at the Reformation in the sixteenth century when the Papacy and Church of Rome cursed and excommunicated the Reformers and sought to destroy them by war and persecution.

"The Mystery of God," of which the angel speaks, evidently refers to the whole period of the probation of the human race, during which it has been subjected to all the powers of evil, and none but the true people of God have been able to overcome them and endure to the end.

* "Time" in the abstract, not "a time."

It has seemed a mystery to all, even to the true Christian, why this should have been permitted. But it is only by the full manifestation of the evil and misery of sin that its power can be destroyed, and the necessity of this and of all they have gone through in this world will be made clear to the people of God at the sounding of the last trumpet. The mystery of God will be finished.

THE TREADING DOWN OF THE HOLY CITY (Rev. xi.).

The Apostle is now given a rod with directions to measure the temple of God, and the altar, and them that worship therein.

To measure by rod or line is an act which, in Scripture, is symbolic of special preservation, or destruction, of the place or people included within the boundaries defined.* In this case it clearly indicates preservation. The true people of God constitute the temple of God,† and the symbolism shows, that they are specially preserved, and distinguished from those represented by the outer court, which, in the Jewish temple, was called "The Court of the Gentiles." This, with the Holy City, was given over to the Gentiles to be trodden under foot for forty-two months, *i.e.*, for 1,260 days, symbolic of 1,260 years. It is the same period as that of the dominion of the Papacy symbolised by the Beast of Chap. XIII., and indicates that the period of the treading down of the Holy City runs parallel to the dominion of that power.

The Holy City, or Jerusalem, as the capital city and central seat of ritual worship of the people of Israel, is a term constantly used by the prophets as symbolic of the ancient people of God. But since the rejection of the latter, their place has been taken by the Christian Church, which, during the period of this dispensation, has entered upon their privileges and position as the people of God, and during the spiritual fulfilment of the prophecy the Holy City must therefore be symbolic of them.

Now there are two Jerusalems spoken of in the New Testament; the heavenly Jerusalem which is above, symbolic of the whole body of the Saints; and the earthly Jerusalem (Gal. iv. 25, 26); and as the symbol of the down-trodden

* 2 Sam. viii. 2; 2 Kings xxi. 13; Isa. xxxiv. 11; Lam. ii. 8; Zech. ii. 2, &c.

† 1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16.

city cannot apply to the former, it must refer to the latter ;— that is, to the professing people of God *on earth*, whether Jews or Christians, as distinguished from the rest of the world. It is said of the earthly Jerusalem, that she is in bondage with her children, and this, at the time when the Apostle Paul wrote, symbolised the unbelieving Jews who remained under the bondage of the law, although separate from the rest of the world, and repudiating its idolatry. But the symbol must now include those professing Christians who, although repudiating idolatry, are without true faith in Christ, and therefore, like the Jew, under the law and in bondage.

It seems to be plain, in short, that the Holy City must be distinguished, on the one hand, from the Great City Babylon, symbolic of the idolatrous Churches of Christendom, and, on the other hand, from the Temple of God and the worshippers therein, symbolic of those who are Christians indeed, but who, nevertheless, are *within* the Holy City. The Holy City in this prophecy would therefore appear to represent those Churches which, while professedly holding the true faith, and recognised by God to be separate from and opposed to the idolatry of Rome, are yet largely composed of the people of the world and dominated by the spirit, the principles, and the opinions of the world. They are, therefore, represented as trodden under foot by the Gentiles, to indicate that they are under the influence and dominion of the world, and the things of the world.

It will be observed that the "treading down" cannot refer to *persecution*, inasmuch as the true people of God, symbolised by the Temple and the worshippers therein, and who are always the chief, if not the only, subjects of religious persecution, are represented as specially preserved from this "treading down." We must therefore conclude that it was the Holy City, as representing the principles, laws, and ordinances of nominal Christianity, which would be trodden under foot. In other words, it implies that the Truth and the true Gospel of Christ, dominated and perverted by the spirit of the world, would be despised, travestied, and ignored by the majority even of their professed supporters; and it is only too evident that this has been, and still is, the case.

The same is implied by the description which follows of the

two witnesses of God. They are to prophesy in sackcloth, indicating a state of mourning and depression, implying that, as in the case of the Jews by whom the Word of God was outwardly honoured and reverenced, while they rejected its warnings, and were blind to its spiritual meaning, so would the truth and those who witness for it be similarly regarded during this dispensation by the majority of those who outwardly reverence the Bible, but who reject, or are blind to, all the more solemn precepts and warnings of Christ.

The prophecy shows that much of what men praise and extol as Christianity may be very differently regarded by God, and that, like the revered and respected elders of the Jewish Church, "that which is highly esteemed among men" may be "abomination unto God" (Luke vi. 26, xvi. 15; Isa. i. 12, 13).

THE PROPHECY OF CHRIST (Matt. xxiv.; Luke xxi.).

It will be as well to compare here the parallel prophecy of Christ, as recorded in the Gospels, concerning the treading down of Jerusalem. This prophecy is generally regarded as applying, in its *literal* interpretation, to the siege and destruction of Jerusalem by Titus, A.D. 70, and the time of trouble through which the Jews then passed; and it was so interpreted by the Christians of those days, so that, on the first approach of the Roman armies, every Christian, in obedience to the warning of Christ to "fly to the mountains," left the city, and it is said that not a Christian perished in its destruction. There can be no doubt that this was a primary fulfilment, foreshadowing the future complete fulfilment. It fails, however, to accord with all the statements of the prophecy, such as that "*immediately after* the tribulation of those days," all the signs of the near approach of Christ's second coming would become evident (Matt. xxiv. 29). We are therefore forced to refer the full *literal* fulfilment of the prophecy to the time of the end, and to the final siege and gathering of all nations against Jerusalem, that is foretold by the prophets.* The whole prophecy would seem, in short, to be a summary, in its full *literal* fulfilment, of the leading events of "the Great Day of the Lord," which will be considered in Chapters XX., XXI.

* Ezek. xxxviii., xxxix.; Dan. xi. 31—45, xii. 1; Joel iii.; Zech. xii., xiii., xiv.

But, like the Apocalyptic and other prophecies, it has an equally important *spiritual* application to the events of the present dispensation. The first portion exactly describes the wars, earthquakes, and pestilences, which fell upon the Western Empire of Rome during the earlier centuries, and the persecution which the followers of Christ had to undergo under Pagan Rome. Christ then gives a special sign, as a warning by which His followers might recognise, and if possible avoid, the greater tribulation which was to follow. "When, therefore, ye see the abomination of desolation (or the abomination that maketh desolate), spoken of by the prophet Daniel, stand in the holy place (let him that readeth understand)," then they were to flee to the mountains; and especial warnings were given not to allow any obstacle or consideration to detain them, or interfere with their flight. Like Christ's frequent injunction, "He that hath ears to hear, let him hear," when revealing spiritual truth in the form of metaphor or parable, so the caution, "Let him that readeth understand," shows that His meaning is not apparent on the surface, but that His words have a spiritual significance to which the world would be blind.

In their full, *literal* meaning and fulfilment Christ's words can only refer to the placing of some idol, or abomination, in the re-built temple at Jerusalem by the last personal Antichrist, after the Jews have been restored to their own land under the old covenant.* But, *spiritually* the Temple of God is the Christian Church, and we must so interpret it in the spiritual fulfilment of prophecy. The "abomination of desolation" is therefore some object of worship which was to stand in the midst of the Christian Church, and to take the place of God as the chief object of its trust and homage. Such an object of worship is portrayed in St. Paul's prediction of "the man of sin, who opposeth and exalteth himself above all that is called God, or worshipped, so that he as God sitteth in the temple of God showing himself to be God." The description, as we have seen, exactly applies to the Papacy.† Moreover, wherever the Papacy and Church of Rome have held complete sway, they have proved the desolation and degradation of the country under their

* See Chapter XVIII. "The Literal Fulfilment."

† *Ante*, Chap. VIII., pp. 144—149.

dominion. This is specially illustrated by the cases of Spain and Italy, which, in spite of being the most favoured countries by nature, have steadily sunk in riches, cultivation, population, and power, until they are but a shadow of their former greatness. So with other countries, as exhaustively shown by various writers, such as Lord Macaulay, whose carefully detailed testimony is the most conclusive, because wholly unintentional, evidence that the Papal dominion has been "the abomination that maketh desolate."* The great tribulation, which is said to follow the placing of the abomination of desolation in the Holy Place, was also exactly fulfilled in the unexampled and merciless persecution and slaughter, by the Church of Rome, of all who protested against, or refused to bow down before, the Papal pretensions, decrees, and idolatries.

St. Luke gives a slightly different version of this portion of the prophecy, and refers more particularly to the siege of Jerusalem, and it is probable that Christ foretold the events in both ways in order to explain by one what the other failed to do. In St. Luke we read, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Then follow the warnings to flee to the mountains, as in St. Matthew; and in the description of the Great Tribulation which follows, it is added in St. Luke: "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles shall be fulfilled."

It is plain that these words apply *literally* to the first siege of Jerusalem in the year 70 A.D., and to its being trodden down by the Gentiles ever since. But from the prophecies in Dan. ix. 26, 27, xi. 31—33, xii. 1—7; Zech. xiii. 8, 9, xiv. 1, 2, etc., it is equally plain, that there is to be another capture of Jerusalem, after the restoration of the Jews to Palestine in the last days, and that at this capture half the city will be carried away captive, and two-thirds of the inhabitants of the land will be cut off, indicating that terrible time of trouble which is to last for 1,260 *days*, or three and

* Macaulay, "History of England," Vol. I., p. 47. See also "The Modern Avernus," by Junius Junior, Chapter IV. to VII., where the numerous facts collected are equally conclusive.

a-half years (Dan. xii. 1, 7), during which Jerusalem is to be again trodden down by the Gentiles, until its final deliverance, and the complete restoration of Israel at the second coming of Christ. These events will thus be a *second*, complete, and exact *literal* fulfilment of the words of the prophecy.

But in addition to the two literal fulfilments, the spiritual fulfilment of the parallel prophecy in Rev. xi. shows that the prophecy in Luke may also have a similar spiritual application, in which Jerusalem must be regarded as the symbol of the professing Church of Christ; the tribulationas that suffered during the 1,260 years dominion of the Papacy; aud the treading down of the city, as the subjection of the Church to the world; and from this application important lessons and warnings may be deduced. Thus the warning, "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh," has a special spiritual significance. The Apostasy in the fourth and fifth centuries, which prepared the way for the rise of the Papacy, was preceded by a war of opinions; and in the multitude of heresies, and attacks upon Christianity, both from the Pagans without, and false brethren within the Church, it may truly be said to have been "compassed with armies," enemies who sought to destroy it, and whose attacks eventually resulted in its desolation and apostasy.

But the warning has a wider application and significance, and would seem to indicate the general character and antecedents of all apostasy. It has been shown that we are rapidly drawing near to the final great apostasy, which is to precede the opening of the Great Day of the Lord; and during the last sixty or seventy years there has been the same war of opinions, the same multitude of novel heresies, and attacks upon the Bible, and upon the foundation truths of Christianity, which have leavened religious thought and prepared the way for the coming eclipse of faith. It may be said, in short, that directly the unstable or unspiritual professor of Christianity begins to listen to divers and strange doctrines, opposed to, or unsupported by, the Word of God, he has begun the descent to Avernus, for they gradually sap the foundations of faith, and, in the confusion of thought produced by them, he steadily loses his hold of spiritual truth.

Hence the direction of Christ, under these circumstances, is to flee from Jerusalem to the mountains, which, in its

spiritual signification is a direction to flee from the conflicting doctrines of the Churches, and to trust wholly in the guidance and teaching of God, in accordance with the words of the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help" (Psa. cxxi. 1); "Lead me to the rock that is higher than I" (Psa. lxi. 2). Again the warning, "Pray ye that your flight be not in the winter"; "Woe unto them that are with child, and to them that give suck, in those days!" would seem to have a similar spiritual signification, as indicating those obstacles which might prevent or delay their flight. The hardships attendant on a flight in the winter would seem to indicate the loss of worldly wealth and position and all the hardships and vicissitudes attendant on poverty, which would have to be undergone by those who separated themselves from an apostasizing Church; as was the case with thousands who, in the days of the Reformation, gave up their wealth and position, and forsook country and kindred for the sake of Christ. Similarly, those "with child, and who gave suck in those days," would seem to symbolise those who were engaged in some work of absorbing interest, either near fruition, or which required all their attention, and which separation from a Church leavened with error would oblige them to give up. The words "Woe unto them," indicates their greater danger. For this, more than the surrender of wealth and position, would and did determine many in Reformation days to make a compromise with their conscience in order to retain these interests.

It is evident that these warnings may be of especial importance at the present time.

The above brief reference to the threefold application of this prophecy is an illustration of that characteristic of the Divine predictions, by which they are constantly found to foretell and explain two or more separate series of events, all more or less related to each other; the primary fulfilment being sufficiently clear to serve as a warning and light to the people living at the time, and yet so far imperfect as to indicate, to a future generation, that a further and more complete fulfilment has yet to take place. It would seem, in short, that events are so ordered by Divine providence, that the people of God are afforded a series of pictures, revealing the character and significance of the more important events affecting them, and by which the primary fulfilment becomes

a foreshadowing and rehearsal of the final and more important fulfilment, throwing the light of past experience on its principal features, and explaining what would otherwise have been obscure.

This principle will be found to be equally characteristic of the Apocalyptic visions, and we shall see that their *spiritual* fulfilment foreshadows their *literal* fulfilment, and is a most important guide to the interpretation of the latter.

CHAPTER XIII.

Events now Imminent. The Death of the Two Witnesses and the Sounding of the Seventh Trumpet.

We have now to consider the death of the witnesses recorded in Rev. xi., which is to take place just previous to the sounding of the seventh trumpet, when the mystery of God will be finished, the resurrection of the Just and the rapture of the Saints will take place, and God's judgments will be poured forth for the destruction of those who "corrupt the earth" (Rev. xi. 18). In other words, the death of the witnesses is to be the final act in the drama of this dispensation, and the immediate precursor of the "great and the terrible day of the Lord." Moreover, the prophecy is of the most solemn importance to people now living, for it is in the course of fulfilment before their very eyes, and in order to understand the significance of the events which are taking place it will be necessary to refer at some length to those which have occurred during the last ten or twelve years.

The prophecy states that the Beast which is to rise out of the bottomless pit, or abyss, is to make war against the witnesses, and to overcome them and slay them, with the result that "the people and nations and kindreds and tongues" will behold their dead bodies and all that dwell on the earth will rejoice at their death (ver. 10).

We are referring now to the *spiritual* fulfilment of prophecy, which does not, however, preclude the necessity of a further literal fulfilment, in which the witnesses will undoubtedly be individual prophets, and it seems to be plainly indicated that Elijah will be one. But the literal fulfilment, important as it will be to those ignorant and lukewarm professors of Christianity who are left behind to endure the terrors of that day, is of minor importance to those who are "counted worthy to escape all these things." To them, and to all who are seeking to be numbered amongst them, the present fulfilment, which is taking place before our eyes, is of vast and overwhelming importance; for only by rightly

understanding its warnings can they hope to be kept from the dread "hour of temptation which is to come upon all the world, to try them that dwell upon the earth." Moreover, the importance of this fulfilment is all the more impressive when we see so many false prophets, and false teachers doing everything in their power to ignore or deny the spiritual fulfilment of prophecy, and thereby to blind men to the solemn significance of the events which are now taking place.

The usual Protestant interpretation of the two witnesses, as explained by Mr. Elliot* and others, is that they represent two protesting Churches; but this interpretation is out of proportion with, and fails to satisfy, the terms of the prophecy. Yet this interpretation, although unsatisfactory, is not to be wholly rejected, and may be regarded as a partial and imperfect but important fulfilment, foreshadowing the full and complete one.

The power given to these witnesses, the fire which comes from their mouths and destroys their enemies, and the plagues they are able to inflict "*as often as they will*" cannot apply to any *two Churches*. No Church has ever possessed such power. Nor has the rejoicing, at the death of the witnesses, of all that dwell on the earth—"peoples and kindreds and tongues and nations"—ever yet taken place. It is a great world-wide *popular* rejoicing, such as the world has never seen as yet; and the fact that it is to occur at the very close of the second woe, which, by all Protestant expositors, is explained as that inflicted by the Turkish or Mohammedan power, shows that it is *still future;* for Turkish persecution and atrocities still continue.

These two witnesses are likened to olive trees, and the symbolism is the same as that of the two olive trees in *Z*ech. iv., which are stated to be "the two anointed ones which stand before the Lord of the whole earth." Now the oil which is obtained from the olive is the source of *material* light, and it is used in Scripture as the symbol of the Spirit of God, "the Spirit of *Truth*," the source of *spiritual* light. It is plain, therefore, that these two olive trees represent "The Spirit of Truth," the fountain head and source of all spiritual light or truth. But the truth is revealed by the Spirit through the *Word of God*, which is "the sword of the

* "Horæ Apocalypticæ."

Spirit," the work of holy men "who wrote as they were moved by the Holy Ghost" (2 Peter i. 21).

Hence we must conclude that the true interpretation of these two olive trees is, that they represent the two witnesses or testaments of the Word of God which are the sole source and fountain-head of truth, and to nothing else can we ascribe the power to destroy their enemies by fire, and smite the earth with plagues as often as they will.

It is thus that God describes His judgments on Israel for their sins. "Therefore have I hewed them by the prophets; I have *slain them by the words of My mouth*" (Hosea. vi. 5). "Behold," said God to the prophet Jeremiah, "I have put *My words* in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy" (Jer. i. 10); "Is not My word like as *a fire?* saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29).; and again, "I will make *My words* in thy mouth *fire*, and this people wood, and it shall devour them" (Jer. v. 14). So it came to pass, that which Jeremiah prophesied was accomplished; and, in like manner, the judgments on the wicked foretold in the Word of God, and especially those foretold in this prophecy, are as fire proceeding from that Word, and they have been and will be accomplished in every detail. It is this Word and this Word alone that has "power to smite the earth with plagues as often as it will." It has done so in the trumpet judgments which have been described, and it might be shown that whenever any people or nation has "hurt" these witnesses, that is, has rejected, prohibited, banished, or burnt the Bible, that people or nation have suffered from revolution, misrule, depopulation, and decay in riches and power.*

The Beast which is to slay these two witnesses is the Beast which ascendeth, or is to ascend, out of the abyss. This Beast, with seven heads and ten horns, is by all expositors interpreted as a symbol of the Roman Empire, which has existed under seven heads, or forms of government, and been represented by ten kingdoms, or powers (horns), which, although they have often changed in consequence of conquest or revolution, have ultimately settled down to ten in number.

Three forms of the Beast are portrayed as representing the

* See page 231 and note.

three great powers which were to oppose the truth, and persecute and slay the witnesses of God. The first is the Roman Empire in its *dragon* form (Rev. xii.) ;* the dragon or serpent being the chief god of Pagan Rome, and the particular form of the Roman standards in the time of the emperors ; it was the symbol of the god from whom they derived their power. That power was overthrown by the sword of the Goths in 476 A.D. ; but in its place arose a new power, the Papacy, Rome being still the seat of its power, and it exercised even greater dominion and authority than Imperial Rome over the kingdoms of the West. The deadly wound received by the Imperial power was healed (Rev. xiii. 3), and Rome lived again in the Papacy, and received from the Dragon "his power, and his seat, and great authority." This power, which first began to be weakened by the Reformation, was finally overthrown by the French Revolution, and the events which followed it. At the present moment the kingdoms of the Roman Empire represented by the Beast still exist ; but as an empire, or corporate power, the Beast is dead, and it is therefore spoken of as in the Abyss, or place of the dead.

This is the state in which the Beast is represented to the apostle. The angel tells St. John, "The beast that thou sawest was, and *is not*" (Rev. xvii. 8). As an empire it is non-existent, but it is nevertheless represented as supporting a woman with a golden cup in her hand full of abominations, drunk with the blood of the saints, and sitting upon many waters, which are explained to be "peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15).

Babylon and Rome.

The symbolism recalls the description of ancient Babylon, which was seated on the great river Euphrates, the waters of which are used as a symbol for the peoples inhabiting the countries through which it flowed (Isa. viii. 7, 8). Babylon was the great persecutor and destroyer of the ancient people of God, and her idolatries are likened to "a golden cup in the hand of the Lord, to make all the earth drunken." The name of the woman in this prophecy is also said to be "Mystery, Babylon the Great," and we are told that she is

* See *infra*. Chap. XVI. on the Dragon of Rev. xii.

that great city which ruleth over the kings of the earth, and that she sitteth on seven hills, or mountains. The description identifies her with that powerful hierarchy the seat and centre of whose power is Rome, known from ancient times as "*the city of the seven hills,*" which has been the great persecutor of true Christians, and for centuries has ruled over the kings of the earth.

The name "Babylon," as applied to Rome, is also peculiarly applicable. For all the principal features of the ancient Paganism have been resuscitated in Romanism* and the Popes are the direct successors of the Pagan Pontifex Maximus. This title, which had been hitherto held by the Roman Emperors as heads of the Pagan priesthood, was formally transferred by the Emperor Gratian to Damasus, Bishop of Rome. †

The exactness with which the woman symbolises the idolatrous Church of Rome is recognised by every Protestant expositor, and it is plain that the moment at which the vision is revealed is an exact portrayal of the present period. The Papacy, as a persecuting power, has passed away; its dominion over the ten kingdoms is gone, but the Church of Rome still exists, and is supported by those kingdoms which are no longer welded together under one head, as was the case when they bowed to the will of the Papacy and carried out its decisions. The Beast, as it is at present, no longer exists as a body obeying one head, although it is yet to arise again under an eighth and final head. This is the Beast which is to make war against, and overcome, the witnesses. It is the Beast *previous* to its ascent from the abyss,—that is to say, it is the peoples of the Roman Empire in the non-existent state of that Empire; the peoples, and nations, and kindreds, and tongues of that Empire, as they are at the present time. This is exactly what is taking place. It is the peoples who are making war against the Bible.

It is true that the words of the prophecy might seem to admit of their referring to the Beast in its revived form under the eighth head of Rev. xvii.; but the construction of the prophecy shows that this cannot be the case. The Beast

* See *Ante*, pp. 149, 150.

† Gibbon, Oct. ed., Chap. XXI., 332. Note; Code Theodosius, lib. xvi., tit. L., leg. 2, 3; Rescript of Gratian, Gieseler, Vol. I., second period. Division 1., Chap. III.

under its final head is indeed wholly opposed to God and to the witnesses of God; but, as we shall see, it does not arise until *after* the opening of the Great Day, and its destruction is the final judgment of that day. On the other hand, the war of the Beast against the witnesses takes place *before* the sounding of the last trumpet and the opening of the Great Day.

Moreover, the accuracy of the interpretation is proved by its fulfilment; for in the war which is now being carried on throughout these nations, and especially in Britain, against the authority and inspiration of the Word of God we see the prophecy of Rev. xi. in the course of being rigidly and exactly fulfilled under our very eyes; nor can it be doubted that the rapidly-increasing unbelief in the authority and inspiration of the Scriptures will shortly result in the total rejection of them as the Word of God. When this has come to pass, the witnesses will be dead.

Their bodies are said to lie in "the street," or "broad place, of the Great City, which is spiritually called Sodom and Egypt." There are two cities mentioned in the Apocalypse—the one Jerusalem, the Holy City, which is the symbol of the true Church as distinguished from the idolatrous Church; the other "the Great City" or "Babylon the Great," the woman drunk with the blood of the saints, and the mother of harlots and abominations, the centre and seat of whose power is the seven-hilled city of Rome (Rev. xvii. 9). But just as the term "Roman citizen" included numbers who had never seen Rome, and yet who obeyed its laws and were entitled to the privileges of citizenship, so the citizens of the "Great City" must include all who are in any way subject to its influence and principles. It is evident, in short, that every one in Christendom must be a citizen of one or other of these two cities, and the sceptic and the agnostic, the spiriualist and the theosophist, and the worldly and ungodly in general, a large proportion of whom manifest an instinctive leaning towards Rome, must be regarded as much citizens of the "Great City" as the priesthood and devotees of that Church. Hence the names by which it is spiritually called, viz., "*Sodom*," as representing the prevalence of the sins of the flesh among the ungodly and "*Egypt*" as the type of "the world," as distinguished from those who are Christ's, and therefore who are "not of

the world" (John xv. 19). Of this "Great City," Britain must at the present moment be regarded as an integral part, one of its ten kingdoms, not only because of the growing unbelief and ungodliness of the majority, and the rapidly-increasing influence of Romanism, but because it would seem, from this prophecy, that she is to formally become one of those kingdoms before the end, inasmuch as the union of the Churches of Britain with the idolatrous Churches of Christendom, so ardently desired by many, will shortly become an accomplished fact. This, as we shall see, is indicated by the prophecy itself.

It is in some part of this Great City that the witnesses are to be slain, and where else *could* they be slain save in Britain? The Bible is little known, and still less read in Roman Catholic countries, and on the Continent generally its influence is already well-nigh dead. Its very existence may be said to be in Britain, where, for centuries, it has been a household book; and if its influence and authority is to be slain, its expiring breath can only be in this country, which is, also, one of the principal "streets," or "broad places," of the Great City where people from other nations congregate.

It is said that they shall not suffer their dead bodies to be put into graves. There was a time when the priesthood of Rome burnt and destroyed every copy of the Bible wherever they could find them, and this was the case in Britain in the times of the Reformation. But it is not to be the case now. The Bible is not to be destroyed, but will be preserved as an archæological record. Its historical statements and miracles may be referred to with ridicule and contempt, while the excellence of some of its moral precepts may be recognised, and regarded in the same way as those of the Vedas, or the sayings of Confucius. But, as the *Word of God*, it will be dead, and nowhere but in Britain, where it exists by hundreds of thousands, could it be thus preserved in this state of death.

This it would seem is to be the result of the "falling away" which is to precede and be the signal of the immediate approach of the Great Day of the Lord, and in no nation is that falling away more marked than in Britain. For whereas the Bible was once honoured by small and great in this country, its statements are now received with incredulity

and contempt by a large proportion among all classes, and many of the very ministers of religion are foremost in attacking its inspiration and undermining its authority.

The points to be observed are that the death of the witnesses described in Rev. xi. has never yet taken place. No popular rejoicing of peoples and kindreds and tongues and nations at their death has ever occurred. On the other hand, the attacks which are now being made by the peoples of Christendom are an exact fulfilment of the predicted war against the witnesses which has been going on with ever-increasing intensity since the French Revolution. Finally, the predicted death of the witnesses is not to take place until just before the close of the Turkish woe, and as that woe is still in progress, the fulfilment of the prophecy is yet to come.

Although the actual slaying of the witnesses is to take place in Britain, yet the effect of the death must be felt throughout Christendom, calling forth the rejoicing of "the peoples and nations and kindreds and tongues." The falling away will then have reached its climax, and by their rejection of the Word of God and Christianity the nations will have written their own doom. Their "day of acceptance" will have passed and "the times of the Gentiles" will have been "fulfilled." This is the event indicated by the termination of the Grand Gallery of the Pyramid and which is apparently to take place in the year 1913 A.D.

Nevertheless, after three days and a-half, symbolic of three years and a-half, the spirit of life from God is to come upon the witnesses, and they are to rise from the dead; that is to say, in the same place where they were slain they are to rise again. If then their death is to take place in Britain their resurrection must also be in Britain; and where, save in Britain, would such a resurrection be likely, or even possible?

We have before remarked that the hitherto received, but imperfect, Protestant interpretation of the death and resurrection of the witnesses at the time of the Reformation, was probably a foreshadowing of its complete fulfilment, and it was more especially in Britain, at that period, that the power and authority of the Truth was established. History repeats itself, and "that which hath been shall be" (Eccles. i. 9). Therefore, on this account also, we must conclude, that the resurrection, and therefore the death, of the witnesses must be in Britain.

The revival of the witnesses just before the sounding of the last trumpet is clearly the same event as that symbolised by the angel of Rev. x. who foretells that the contents of the little book were again to be preached to the world and this received a primary fulfilment at the Reformation in the sixteenth century.

By what means God will again give life to the witnesses, *i.e.*, restore the power and authority of His Word in this country, it may be difficult to foretell, but it will be observed that the same hour, or coincident with their resurrection, there is to be "a great earthquake," the symbol of *revolution*, in which "seven thousand men of names" are slain, and the tenth part of the city falls.

It seems evident that the great revolution and fall of the tenth part of the city is the immediate consequence of the resurrection of the witnesses, a resurrection which we are told fills their enemies with fear (verses 11, 12). It must be remembered that the Great City does not represent a secular power, but a religious system, and its citizens comprise, not only the ruling hierarchy, but all in every country who support or bow to their authority. The fall therefore of any portion of this city must be a fall, in a religious sense, the falling away or separation of a portion of its supporters from the remainder, and the consequent fall of that portion of its power.

The tenth part of the city evidently refers to one of the ten kingdoms which throughout the Apocalypse are characteristic of the Roman Empire, and which, previous to the Reformation, were subject to the Papacy and constituted the Great City. Britain at the time of this prophecy will be one of these kingdoms, and as the fall of the tenth part is the immediate consequence of the resurrection of the witnesses which we have seen must take place in Britain, it follows that the fall of the tenth part is the fall or separation of Britain from the idolatrous Churches of Christendom. This is exactly what occurred at the Reformation in Britain in the sixteenth century. The resurrection of the Bible in the early part of that century and the growing knowledge of its teaching resulted in the separation of the Churches of Britain from Rome, and we may presume that the same cause will produce the same effect in the future.

But if Britain at that time is to fall from Rome she must

previously have been united to Rome. This is just what may be expected to take place shortly on account of the immense efforts which Rome has been making for the last seventy or eighty years to corrupt the people of this country and to obtain supreme power in the Church and State.

The Union of the Churches.

Few people are aware of the great progress that unbelief has made in all classes of the community. They may be aware of certain infidel books and publications and of the outspoken Atheism of many, but they are not aware of the widespread scepticism which exists in multitudes, because, instead of being openly avowed, it is carefully concealed, and numbers who have ceased to believe in large portions of the Bible still attend the ordinances of religion. Some indeed who treat many of the statements and miracles of the Bible with contempt are not aware that they are unbelievers, and would resent the charge of being so. Nevertheless if certain portions of the Bible are regarded as unworthy of credence the authority of the whole as the Word of God is undermined, not only because the authority of the Old Testament is vouched for by the New Testament writers, whose testimony is therefore denied, but because the same unbelief which has rejected certain portions will certainly be extended to other portions when they are found to be opposed to human sentiments and prejudices. The rejecters of many portions of the Old Testament and perhaps some of the miraculous statements of the New Testament will often still profess a belief in Christ, but that is because they ignore or are ignorant of His teaching. For if that teaching was the cause of the Jews' unbelief and of their hatred and crucifixion of Christ,* most assuredly it will produce a similar unbelief and revolt in the religious sceptic of the present day when he is brought face to face with it.

This equally applies to many who make a great profession of religion. We are warned that in the last days men will have "a form of godliness while denying the power thereof." For, as in the case of the Jewish Pharisee, religion may cover a deep-seated and virulent unbelief. We may be certain therefore that the underlying unbelief of numerous religionists

* John vii. 7.

will be openly avowed if ever the leaders of religious thought should publicly declare that the Bible as a whole is without Divine authority.

In spite therefore of the professed belief of many, the state of a large portion of the religious world is like that of a dam undermined by the water in numerous places and which, although it still looks firm and strong, will one day collapse in a moment. So it will be with this generation, whose belief is already undermined, and it only needs an open avowal of unbelief by the leaders of religious thought for the greater portion of the nation to receive the declaration with joy, because it would relieve them from the burden of those doctrines and decrees and threatened judgments of the Bible which *tormented* their consciences.

This is just what the prophecy states is to be the case on the death of the witnesses. "And they that dwell upon the earth shall rejoice over them and make merry and shall send gifts one to another because these two prophets tormented them that dwell upon the earth" (Rev. xi. 10).

But the death of the Bible is also the death of Protestantism, which is based upon belief in the Bible, and without which belief Protestantism would be objectless and without reason. Hence we see that the infidel and unbeliever, instead of being opposed to Romanism, are often its supporters. For however much opposed they may be to true Christianity, they are rather attracted than otherwise by the pomp and sensuous surroundings of Romanism, which appeal to their tastes and inclinations. In short, belief in the Bible has hitherto been the one great barrier to the success of Romanism in this country, and once that belief is dead there will be nothing to prevent the acceptance of the principal doctrines and ritual of Rome and the union of the Churches of Britain with those of the Continent.

This has been fully recognised by the priesthood of Rome from the time of the Reformation. The Bible has been their greatest enemy, but instead of burning it as they did then, but which would be now impossible, they have bent all their energies to undermining belief in it. For there is every evidence to show that their secret agents have entered the various Churches of Britain and, in the disguise of Protestants and under cover of an apparent zeal against Rome, have effectually blinded their hearers to their true character,

and by this means have been able to gradually pervert the doctrines of Christianity and undermine belief.

At the same time, they have obtained a powerful influence in the Press and indeed in every form of literature, and thus have been able to give strong support to Rome's policy, to extol Romish piety, to misrepresent, extenuate, or deny the evil deeds and bloody records of the past history of Rome, and to hold up Protestantism and Protestants to reprobation and contempt. They have also devoted themselves, through the agency of the numerous religious orders, to the education of the young, and in certain cases have been enabled to get School histories full of misrepresentations and falsehoods concerning Romanism and Protestantism introduced into the schools.

The effect of these agencies working continuously for many years could not fail to undermine the religious belief of the nation and create a growing sympathy with Romanism, more especially when it is considered that the people have been completely blind to the true character of the agents by whom they were influenced. Every care has also been taken to present Romanism in its most attractive form in this country and to hide its true character and, by these means, public journals have been led to give unstinted praise to the good works of the priesthood and the religious houses, and to regard Romanism as a wholly changed religion and much to be respected.

Finally, there is the rapid progress which Ritualism has made both in the Church of England and even in many of the Nonconformist Churches. Nor can it be doubted that this has been due to the same secret agents who, like those foretold by the Apostles, Peter and Jude, have "crept in unawares" in order to "privily bring in destructive heresies" and by "feigned words make merchandize" of men's souls. Moreover, this is not being done from the pulpit only, for a cautious praise and sympathy for Romish piety and Romish ideals, covered by a superficial expression of disagreement with Rome itself, may constantly be found in religious and professedly Protestant journals. The effect of these various agencies is that the ritual and surroundings of all the Churches are being gradually assimilated in a greater or less degree to those of Rome, and multitudes have in consequence come to prefer them and have, in so doing, advanced half way to Rome

without knowing it. For it is by the pomp and glitter and sensuous surroundings of her ritual that Rome captivates the minds and enthrals the senses of her votaries and obtains their adherence.

It would seem that, by these means, Rome will, for a short space, just before the end, recover her religious influence not only in Great Britain but in other countries also. For shortly before her destruction, which is to be the result of the world-wide revolution with which the Great Day of the Lord is to open, she is represented as saying in her heart "I sit a Queen and am no widow and shall see no sorrow," words which indicate complete assurance and victory.

The agents of Rome who are now engaged in preparing for this victory have no belief in the Bible or Christianity although they have hitherto made use of them as a basis for their claim to authority. But the Bible is really the chief barrier to those claims, and "the Church of the future" over which for a short space Rome is to reign will probably be one in which the doctrines and principles will be adapted to the universal unbelief. In other words, as already predicted by some, it will accept and endorse the principles and sacred writings of all religions and of every author of note, leaving its followers to follow those which please them and allowing them every license, so long as they uphold the authority of the priesthood. Such a Church and religion, like that of Mahommedanism, would be exactly suited to the desires and inclinations of the worldly and ungodly, and calculated to obtain, for a time at least, the support of a world whose iniquity will be full.

CHAPTER XIV.

Coming Dominion of Rome in Britain.

In addition to the religious influence which Rome has already attained in this country it would appear from the prophecy of the death of the two witnesses that she is also, for a certain period, to obtain political power.

It is plain that the fall of the tenth part of the city, or the separation of Britain from Rome, will be the result of the revolution which follows the resurrection of the witnesses. It will be a repetition, on a reduced scale of time, of the series of events which followed the Reformation in the sixteenth century and resulted in the separation of Britain from Rome, events which were doubtless a type and foreshadow of the more complete fulfilment which is to take place in the present day.

The revolution which is to come is to be a bloody one. Seven thousand men of name or position are to be slain, and as numbers in prophecy have a symbolic meaning, it may possibly indicate a much larger number. The number is symbolic of a fulness of judgment.

The prophecy indicates therefore that the separation of Britain from Rome will not be effected except by great force and violence, and therefore that Rome, at that time, will have complete dominion in Britain and be supported by a powerful party.

This party will necessarily include all the clergy who have united with Rome * and who will probably be her staunchest adherents. It would thus appear that, like the revolution in France in 1793, the future revolution in this country will be to a great extent anti-clerical, a revolt against, what it is to be feared will at that time have become, priestly tyranny supported by the secular power for the suppression of Protestantism.

It is important to consider by what means Rome will attain this dominion.

* No doubt all who fear God will have left the churches when this union has taken place.

The subject is too lengthy to admit here of more than a brief outline of the steps by which Rome will obtain this dominion, but the subject is of great importance, and the author has therefore treated it more fully in all its details in a separate pamphlet, to which the reader is referred.*

Protestantism is the great barrier to Rome's recovery of her ancient dominion, and therefore in the words of the Jesuit, De Maistre, "*One preliminary measure is indispensable, and that is to efface from the European dictionary the fatal word* PROTESTANTISM." †

Great Britain, as the chief stronghold of Protestantism, is consequently the chief obstacle to Rome's ambition and the principal object of her hostility. In the words of Cardinal Manning, "*England is the head of Protestantism, the centre of its movements and the stronghold of its power; weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all else is but a war of detail.*" He therefore pointed out that the great object of Rome was "*to subjugate and subdue, to bend, or to break, the British race.*"

In spite of the religious influence which Rome has attained over a large number of people in this country, there remains a strong body of Protestants who cannot be subjugated and subdued except by force, and before Rome can employ this force in Britain she must be able to control and direct the secular power of the kingdom.

The necessity of obtaining control of the secular power was fully realised by the Jesuits on the Continent after the Reformation in their war against Protestantism. They took especial care, both to become the tutors of the youthful members of the ruling classes, and the confessors of kings and their ministers; for by this means they were able to control the affairs of the State, get laws enacted and wars waged against Protestants, and plan and carry out massacres of those who opposed them; and this they did with remorseless effect.

The Jesuits now constitute the chief power of the Roman Catholic Church, and its policy is entirely under their control

* "The Death of the Witnesses and the Dominion of Rome in Britain." Price 6d.

† "The Modern Avernus," p. 297, *Journal des Debats*, February 21st, 1844.

and direction. "The Papal Hierarchy," says Junius Junior, "is now Ultramontane. It is administered by the Jesuits alone. It is the Jesuits who have subjugated every rival order, who constitute the Curia and inspire the Civilta, *who foment sedition in every country in Europe.*" * For they have but little control over kings and rulers at the present day, and their policy therefore is to stir up sedition and revolution in order to overturn every government opposed to them. This they have repeatedly attempted to do in France and other Catholic countries, with the result that they have been banished from those countries, the governments of which had had bitter experience in the past of their sinister methods.

They have consequently flocked into Great Britain, which is now the chief seat of their activity, and so great has their influence become, and so numerous are their allies on account of the growing infidelity and decay of Protestantism, that it is no longer possible to enforce the laws which forbid their entrance into this country. For the same reason, any attempt to draw attention to the evidences of their malignant activity is received with ridicule and unbelief, and they are thus free to carry out their policy without let or hindrance.

That policy is to work upon the discontent of the masses, to "*nourish their antipathy* to the upper classes and to *feed the wrath of the mob*" by means of falsehoods and slanders. Their "Secret Plan" for overthrowing the governments opposed to them, and for attaining political power themselves, was to obtain the support of the ignorant masses by sympathising with, and encouraging, their discontent and hostility to the upper classes. "Let us," they said, "*nourish the antipathy*" of the lower classes to the upper classes. "*Let us accustom the mob, which is, in fact, an implement of power, to look upon us as its warmest advocates favouring its desires. Let us feed the fire of its wrath and open to its view a golden age.*"

At the same time it was laid down, "*Let us be vigilant that no one suspects our design.*" "*Let everyone be persuaded, whilst consecrating to us his labour, his gold, or his talents that he is employing them in his own interest.*" "*Let us prefer a secret war. Let us shun too much light.*" "*Let*

* "The Modern Avernus," p. 103.

*our individuality be effaced. Let us be as much as possible not men, but ideas."**

Disguise, it is well known, is one of the principles of Jesuit policy, and it would, of course, be all important for gaining the support of the masses in a professedly Protestant country. In the reign of Elizabeth, when the Jesuits came to England in order to undermine the Reformation, they adopted the disguise of Church of England or Puritan ministers, as recorded by Strype in his "Annals." In Italy at the present day the members of the Jesuit Society of St. Vincent de Paul (the Paolotti) adopt every kind of disguise from that of working men to public officials, and by this means are able, not only to poison the minds of the masses, but to influence the whole of public opinion. This branch of the Society exists in every country in Europe. †

The object of the Jesuit Fathers at Chieri was to foment universal revolution with the expectation that, as its secret leaders and directors, they would not only overthrow all other rule and authority, but obtain universal dominion themselves. "*You well know*," said the President of the Council, "*that what we aim at is the empire of the world.*" ‡

They said, "*We must have the art to accustom the mass of the people to look to none but our men, and thus we shall train them for the day when excited by some crying injustice, an increase of taxes, or some such cause of discontent, they shall furnish us with an opportunity to hurl forth a thundering manifesto from Rome, a signal for its rupture with all governments, and, consequently, of a final and decisive struggle in which we shall be bravely supported by the innumerable and ardent hosts* (the masses) *which we, or our successors, shall have so well disciplined.*

"*When the ebullition which we are secretly fomenting shall have reached a sufficient point, the cover shall be suddenly removed, and we shall pour our liquid fire upon those political meddlers who are ignorant and unreflecting enough to serve as tools in our hands, and our efforts will result in a Revolution*

* "The Secret Plan of the Jesuit Fathers at the Council of Chieri in 1825," by the Abbate Leone, translated from the French. Chapman and Hall, 1848; quoted by "Revolution and War," pp. 28, 48, 49, M. F. Cusack. Geo. Allen and Co., 45, Rathbone Place, W.C.

† See quotations from leading Italian papers describing the Paolotti. "The Modern Avernus," by Junius Junior, pp. 224—227.

‡ "Revolution and War," p. 29.

worthy of the name which shall combine in one universal conquest all the conquests that have been made. Let nothing resist us. Whilst enveloped in mystery from head to foot we ourselves remain impenetrable." *

Another Father showed what the opponents of Catholicism might expect if the plan of the Jesuits was successful.

"Do they flatter themselves that no spark smoulders in the ashes round the stake to kindle another fire? Fools, all they can do is to hate us. They are far from dreaming that we alone know how to prepare a Revolution compared with which all theirs have been, are, and will be, but pigmy insurrections. In calling us Jesuits they think to cover us with opprobrium; they little think that these Jesuits have in store for them the censorship, gags, and flames, and will one day be their masters." †

The Jesuits have always been stirrers up of sedition, and the Fathers at Chieri spoke of the great Revolution as an ebullition that they were already fomenting. The fruits of their activity were therefore quickly seen in the revolutionary outburst in Europe in 1830—1835 and again in 1848. The latter outbreak was simultaneous in every European country, including the formidable Radical or Chartist rising in England, supported by a simultaneous insurrection in Ireland. The fact that it broke forth simultaneously in every country shows that it was ably organised long beforehand, and this would have been only possible by a society, which had its secret agents in every country, town and district.

Whether the Jesuits expected in 1848 to bring about the intended great upheaval of society is not known, but they have ever since continued to "nourish the antipathy" of the lower classes to the upper classes, in order to overthrow the governments opposed to them, and their dangerous intrigues have resulted in their banishment from Continental countries. But as they use disguise and work in secret, this was no check to their activity, and at the present moment the masses in every country in Europe are seething with discontent and bitter hatred of the upper classes, and Society may be said to stand over a slumbering volcano, the presence of which is revealed by partial outbursts here and there, and by the sullen roar of anger and revolt ever increasing in volume which foretells the coming storm. That storm is only

* Quoted by "Revolution and War," p. 48.
† "Revolution and War," p. 31.

delayed by those who have lit the fires until, in their own words, the ebullition has reached the boiling point.

It would seem from this that the great earthquake of peoples which is to usher in The Great Day of the Lord* will be chiefly due to the Jesuit Society. They are not aware that they are merely bringing about the fulfilment of what was decreed eighteen hundred years ago for the judgment of a world which will have rejected God, and that the revolution through which they think to attain universal dominion will be their own destruction and that of the Hierarchy of Rome.

The object of the Jesuits in exciting revolution is to obtain supreme political power for themselves, and this may be effected in some countries without a general social upheaval. For by nourishing the antipathy of the lower to the upper classes by means of falsehoods and slanders, which are their peculiar weapons, and by sympathising with and magnifying their discontent, and holding out to them hopes of a *golden future*, it is not difficult for the disguised Jesuit to gain the confidence and support of these classes and, by their aid, overthrow the representatives of law and order and patriotism, and obtain for themselves, or their chosen agents, the chief power in the State.

It would appear that they have already done this in Great Britain.

In addition to agitators among the working classes, the favourite disguise of the Jesuits is that of Protestant ministers, as in the case of those who came to England in the reign of Elizabeth in order to undermine Protestantism. For the pulpit is a source of powerful influence, enabling them, by clever sophistries, to make use of religion to enforce their political designs, while by loudly professing Protestant principles and abhorrence of Romanism, they are able to gain the complete confidence of their hearers, more especially when these consist of the ignorant and uneducated classes.

There can be no doubt that they have in this way entered the Church of England which is in consequence leavened with Romanism. Their presence is equally evident in the Nonconformist churches which offer especial facilities for influencing the lower classes whose support they wish to obtain for their political aims. We consequently find many

* *Ante*, p. 212.

of the ministers of these churches preaching revolution from their pulpits, inflaming the lower classes with hatred of the upper classes, attacking the institutions of the State, betraying the most bitter malignity to the nation and empire, and in other ways manifesting a policy and characteristics so completely identical with those of the Jesuits that it is difficult to suppose that they are not Jesuits. In short, as will be shown later, there is the strongest evidence that this is the case. The testimony also of some Nonconformist ministers of high integrity shows that the Jesuits have taken special means to get members of the Society into prominent positions in these churches.*

The Press also has always been one of the most effectual means of influencing the people of a country and it is said that the Jesuits have a member of the Society (of course in disguise) on the staff of every paper of importance, and their influence in the Press has greatly increased of late years, some of the leading Radical papers being completely under their direction. †

It is obvious that the Radical classes, being already leavened with revolutionary principles, offer the best field for Jesuit activity, and that their support would be most easily gained. Nor can it be doubted that the extreme Radicalism of the present day has, like the Chartist rising of 1848, been largely due to the secret influence of the Jesuits during the last sixty or seventy years. Radicals require, in fact, but little persuasion to give their support to an agitator who magnifies their causes of discontent, "nourishes their antipathy" to the upper classes and holds out to their view a *golden future*.

The growing unbelief in the country which has so greatly affected these classes, also prepares them to listen to the teaching of revolutionary agitators. For unbelief, as in the case of the Revolutionists of France in 1793, by removing the restraint of conscience, sets free all the most selfish and malign passions of human nature and engenders a spirit of envy and hatred to all in a better position than themselves, while, at the same time, it destroys

* See account "Revolution and War," pp. 58, 59.

† See Junius Junior, *The Modern Avernus*, pp. 229-230. Lord Robert Montagu. *Recent Events and a Clue to their Solution*, pp. 131-2. Michael McCarthy. *The Jesuits in Great Britain*, pp. 37-40.

all sense of probity and rectitude, and makes the unbeliever ready to employ any kind of falsehood and slander which may serve their ends.

It is probable, in short, that every real infidel is a revolutionist at heart, or strongly attracted by the revolutionary propaganda, and, on the other hand, that there are few revolutionists who are not animated in some degree by a spirit of hatred and revolt against the doctrines and warnings of Scripture and Christianity. It also seems certain, as will be explained hereafter, that it is these, both in this and other countries, who will constitute the peoples who, under a last great king, are to rise in open rebellion against God during the Great Day of the Lord, and upon whom the judgments of that day will fall. For, as in the case of the Pharisees, those who have been brought face to face with the truth, and from hatred of it have deliberately rejected it, are seldom, if ever, capable of repentance.

There can be little doubt that the unbelief in this country has been due to the propaganda of the secret members of the Jesuit Society, who have, by this means, sown the seeds of revolution and prepared the way for the acceptance of their revolutionary teaching. And the fact that the revolutionary spirit has attained such strength in this country, where there is the least cause for revolt, shows that it must, in a great measure, have been artificially engendered. For in no country is there so much true freedom, such just laws, administered equally to all classes alike, such unexampled beneficence to the poor and suffering, and such cordial relations, until quite lately, between the upper and lower classes. Moreover, this revolutionary spirit is practically confined to the lower classes of the large cities and the mining centres, who have the least opportunities of judging of the sophistry and fallacy of the inflammatory appeals of agitators. For among the great mass of the agricultural population the revolutionary propaganda has had little effect.

As already pointed out, Infidelity also destroys Protestantism, and the Revolutionist has, therefore, no objection to the Romish measures and policy advocated by his leaders, more especially when those leaders sympathise with, and advocate his revolutionary aims. This, as will be seen, is just what has taken place. The Radical or Revolutionary classes are also the chief allies and supporters of Romanism.

It would appear that by these means the Jesuits were able to obtain, in the year 1906, the return to Parliament of a powerful party prepared to carry out their policy, and the year 1906 was the year which is such an important turning point in the fulfilment of Prophecy.

For a large portion of this party was composed of extreme Radicals, imbued with the Revolutionary and Anti-English principles of the Jesuits and, no doubt, in most cases, their ignorant tools. They have shown themselves bitterly hostile to everything for the welfare, safety, and prosperity of the nation and empire, clamouring for the reduction of the kingdom's defences in proportion as the danger of invasion became more apparent, always the friends of their country's enemies, sympathisers with revolution at home and sedition abroad and, in many cases, opposed both to the Constitution and to the Crown itself. Many of them have little or no religious belief, and some are intimately connected with Roman Catholics. They have invariably opposed Protestant, and supported Catholic measures, and are the warm adherents of Home Rule for Ireland, which would place Protestants under the dominion of the Catholic priesthood and establish a hostile power close to our shores. Finally, they are the staunch allies of the Irish Nationalists, who have constantly declared their hatred of Great Britain and their desire for her downfall, which, it would appear, is also the wish of many of this party.

The late Mr. Arnold Forster spoke of them as "*a Government and policy of Hate—punitive and vindictive,*" adding that "*there was not a cabinet or community or body of conspirators which desired the downfall of Britain that did not regard this party as its ally.*" *

It is absurd to suppose that this "policy of hate" to all the vital interests of their country is due to mere party antagonism. It is due to a deeper cause—to the fact that while some are the secret allies of Rome, others have become, through unbelief and Jesuit teaching, the unconscious tools of that Society.

Nor can the secret alliance of this party with Rome be doubted. In fact, *The Catholic News* has openly proclaimed the fact and denounced the Conservative or Unionist party as the staunch supporters of Protestantism.†

* "National Review," January, 1907.

† "Catholic News," Dec. 3, 1910.

This is also shown by the fact that, like Mr. Gladstone, who did more to advance the cause of Romanism in this country than any man of his generation, the ecclesiastical appointments of this Government have invariably been given to advanced Ritualists who are in all probability Jesuits.*

The means also by which this party got into power is significant of their character. At the time of the Boer war, the whole of the Roman Catholic and Jesuit Press on the Continent, and every paper under the control of the Jesuits, began a campaign of falsehood and slander against the British Government and the troops in South Africa, with the avowed purpose of inflaming European opinion against Britain, in order to form a coalition of powers to attack her when the country was denuded of troops. Nor can there be any doubt, from the evidence which has come to light, that the hostility of the Boers to the British, which resulted in the Boer War, was also due to Jesuit agitation in the Transvaal, and that the war was simply part of the plot for bringing about the hoped-for downfall of the British Empire.†

Nothing could exceed the virulence and malignity of these Jesuit slanders against Great Britain, *but the remarkable thing is that they were simultaneously propagated in Britain itself, and chiefly by numerous Nonconformist ministers from their pulpits!*

There can be no reasonable doubt that these ministers, acting in such absolute accord with the Jesuits on the Continent, and employing their weapons, were either themselves Jesuits who, according to their usual method, before alluded to, had obtained positions as Protestant ministers for the purpose of propagating their policy, or else those who, through promises of reward and advancement, had become their allies.

For slander or calumny is the especial weapon of the Jesuits for raising up enemies against those whom they wish to destroy and for inciting sedition and revolution. "*By no one else*," remarks the historian *Greisinger*, "*was the art of*

* See protest by Captain Cobham. *Protestant Observer*, November, 1911, p. 167.

† See Pamphlet, "The Death of the Witnesses." Chap. VI., The Boer War.

*calumniation practised on such a scale as well as artificial perversion and downright falsehood."** *Michelet* also wrote, "*Their power in calumny is more vigorous than ever : continued repetition gives it effect until at last its effects are deadly. What reputation however pure can resist the united efforts of thirty thousand artful men scattered over the whole Christian world repeating day by day the same vile falsehoods.*" †

Although the falsehood of these slanders was fully exposed in this country at the time, they were again repeated a little later and continued to be propagated by the same ministers of religion and by certain papers which it must be concluded had fallen under Jesuit control. Acting upon the principle that "*continued repetition gives them effect,*" especially among the ignorant, they ultimately effected their purpose of exciting the antagonism of a large portion of the electors to the party in power, and in obtaining their support for those candidates who, since their return to Parliament, have so strongly supported Romish measures and the revolutionary and anti-British policy of the Jesuits.

As a final device for ensuring the return of these members, the "*Chinese slavery lie* " was artfully invented and spread amongst the electors at the last moment, so that its falsehood could not be exposed in time to affect the elections, and the utter baselessness of this calumny, leaves little doubt that it was an invention of the Jesuits for propagation by their "Protestant" allies.

The character of the Protestant ministers who spread these falsehoods is also shown by their blasphemous use of religion and the name of Christ to coerce their hearers to vote for their selected candidates. Some declared that to vote for the Unionist party then in power was to crucify the Son of God afresh, others said that those who did so perjured their souls, while one at least went so far as to say that it was to commit the sin against the Holy Ghost.‡ Such denunciations could not fail to have effect on the ignorant and uneducated.

This use of the terrors of religion in order to dominate the minds of their hearers is peculiar to the priesthood of Rome, and especially to the Jesuits who by this means, in their

* Greisinger, "Hist. of the Jesuits," p. 152.
† Quoted by Dr. Massy's "The Secret History of Romanism," p. 327.
‡ See pamphlet, "The Death of the Witnesses," Chap. VII.

favourite position of confessors, forced kings and rulers to carry out their malignant demands. This was exemplified by the well-known case of *Pere la Chaise*, confessor to Louis XIV., who said that he "*shook hell about the ears*" of the king in order to force him to sign the decree for the extermination of his Protestant subjects. In Ireland at the present day it is the regular method of the Romish priesthood for forcing the people to vote as they tell them. It is impossible to suppose that those in this country who used the same unrighteous methods were not Jesuits, or acting in alliance with them.

Moreover, it is these same ministers who have ever since been preaching the revolutionary doctrines of the Jesuits and seeking by means of slander and vituperation to inflame the lower classes with hatred of the upper classes.

It is these ministers also who have been loudest in condemning every measure for the defence of the country, some even insisting that in the event of invasion it would be our duty to submit to it, and supporting their teaching as usual by a perverted use of religion. It is also the object of the Jesuits, as will be shown later on, to render the country as far as possible defenceless against a German invasion.

What, then, can be expected of those who obtained political power by the agency of these allies of the Jesuits? As the selected candidates of the latter, we must conclude that, whether some of them were Jesuits themselves, or their accredited agents, all were recognised by the Society as fitting tools for carrying out their policy.

There can be little doubt that in their policy of fomenting revolution in order to overthrow the governments opposed to them and gain political power themselves, the Jesuits were guided by the experience of the French Revolution. That policy was initiated by them soon after the reorganisation of the Society at the beginning of the last century. They had seen how a small body of wholly unscrupulous men, by the assistance of the mob whose passions they had inflamed, were able to obtain despotic power in France and devote to death all who opposed them. What, then, might not be accomplished by similar means when organised by a secret society of the most astute men in Europe, with staunch and innumerable agents everywhere and all acting in perfect combination?

There was, however, one final step required before the Jacobins of France were able to obtain despotic power, and that was to get rid of the restraint of the second chamber of nobles, a measure which the Marquis de Mirabeau, the leader of the more moderate revolutionists, foretold on his deathbed would result in the horrors that followed. If, then, a large portion of the party which came into power in Great Britain in 1906 were allies of, or acting under the direction of the Jesuits, it would be certain that sooner or later some excuse would be made for getting rid of the restraint of the House of Lords. This has been done, and the party which has given so many evidences of its alliance with Rome and support of the policy of the Jesuits, has now attained what is practically despotic power in the State.

There is also strong evidence to show that a large portion of the Socialist party, whose revolutionary policy is identical with that of the Jesuits, is under their direction and that the growth of Socialism in Europe is chiefly due to them.* These Socialists have always opposed Protestant, and supported Romanist measures and they are the staunch allies of the Government in everything inimical to the safety and welfare of the nation and Empire. It is evident that the support of this party, together with that of the Irish Nationalists who are wholly under the direction of the Jesuits, must give Rome a paramount power in the State.

Rome's power in this country is, however, directly proportionate to the growth of unbelief, for unbelief is the death of all protest and objection to the religious doctrines and ritual of Rome, which, in themselves, are eminently calculated to attract the senses and appeal to the sentiments of men without belief in the Bible. When, therefore, unbelief has reached its climax in Britain and the death of the witnesses takes place, we must expect not only that the perverted churches of Britain will unite with Rome, but that Rome's political power in the State will be consolidated. In other words, the death of the witnesses will mark the commencement of Rome's dominion, which will continue for three and a half years until the resurrection of the witnesses and the revolution which follows.

It has been shown that the death of the witnesses will probably take place in the early part of the year 1913, and

* See "Revolution and War," pp. 118—125.

that it will be accompanied by the union of the churches, the cessation of Turkish dominion in the Holy Land and the return of the Jews to that country.

It seems impossible that this date should be greatly in error, both on account of the many signs of the growing unbelief, the evidences of the increasing influence of Rome in the churches and of her power in the State, and also because, from the signs of Turkey's failing power, events may at any moment take place which will lead to the overthrow of her dominion in the Holy Land by the Great Powers and the restoration of the Jews in that country as a neutral state. These two events, which must immediately follow the death of the witnesses, would appear from separate data to also take place in the year 1913. *

If the ruling party in Britain, or a large portion of it, represents Rome, we may expect, now that its power is practically despotic, that its true character will shortly be more fully revealed, and that, by its selection and appointment of judges † and public officials, and complete control of the executive, it will be able to suppress all protest and opposition and take measures for the destruction of Protestantism and the consolidation of the power of Rome. The Jesuits have even threatened to re-establish the *stake* when they attain power, in order to crush Protestants and Protestantism; but, even if they do not venture on this, they will doubtless subject their opponents to forms of persecution hardly less severe than those of the Middle Ages.

Considering that prophecy clearly indicates that Rome is to obtain dominion in this country and the imminence of the event, it is evident that all the elements of that dominion must already have been acquired, and that the process by which it is to be confirmed must be in full activity at the present moment. If so, it is impossible to conceive that that dominion will be acquired by any other means than the support of the party now in power.

* See *Ante*, pp. 204—227.

† There is already an outcry against honest judges which may lead to their being replaced by others of less scrupulous character.

CHAPTER XV.

Invasion.

There is a further side to the question. Rome and the Jesuits have always used FORCE to crush their opponents, as in the case of the wars against the Protestants in Germany and France, followed by the massacres and dragonnades in the latter country. Their object was to wipe out Protestants from the face of the earth.

In their efforts to overthrow Protestantism in Great Britain in the reign of Elizabeth, they constantly raised up rebellions in both Britain and Ireland and, at the same time, formed repeated plots for the murder of the Queen and her Protestant ministers, which in the next reign culminated in the conspiracy of Guy Fawkes and other Jesuits to blow up the Houses of Parliament. But in the reign of Elizabeth, they placed their chief reliance on the celebrated *Spanish Armada*, by which it was hoped that England would be conquered and Protestantism crushed.

History repeats itself, and the statement of *Cardinal Manning* shows that Rome intends, as before, to crush Great Britain, if possible, by means of a foreign power. Referring to England's opposition to Rome he said :—"*There is only one solution of the difficulty, a solution I fear impending, and that is the terrible scourge of a continental war : a war which will exceed in horrors any of the wars of the first empire.*" He added "*That day* (the day of the restoration of the Papal power) *will not come until our enemies have crushed each other with mutual destruction.*"

The plain meaning of this was that Rome intended, by means of her secret agents, to stir up the nations opposed to her to make war against each other, but especially against Great Britain, the stronghold of Protestantism, in order that, when conquered or crushed, Rome might be able to re-establish her dominion unopposed.

Rome's power to carry out this project is unequalled. For in addition to her secret agitators and agents in every class of society, and disguised members of the Order in the

churches, the Jesuits absolutely control the Catholic Press and, in a greater or less degree, every paper on the Continent, and by these means can powerfully influence public opinion and stir up hostility against any country opposed to them.

The first manifestation of this policy was undoubtedly the Boer war, which was wholly due to Jesuit agitation in the Transvaal, the object being to oblige Great Britain to send all her troops to South Africa in order to render her defenceless, and thus ensure the success of an attack upon her by two or more continental powers, which it was hoped, by means of the campaign of slander already alluded to, would combine against her. It was only the strength of the British fleet at the time that prevented the success of the plot.*

Germany, at that time, had already cast covetous eyes on South Africa and in no country was our defeat more ardently desired. In no country did the campaign of slander reach such a pitch, and in no country were our first reverses received with such rejoicing and our subsequent successes with such rage.

It is the complaint of Germany that we stand in the way of her legitimate development, and the fact that, in spite of her being the most powerful military power in the world, the superiority of the British fleet neutralises that power for offensive action abroad, is the cause of a deep seated jealousy and hostility to this country. Hence the repeated assertion of prominent Germans that Germany's next war must be a war for the destruction of Great Britain.† Hence also the feverish activity with which the German war fleet has been increased, while the low coal capacity of its ships, which unfits them for operations at a distance from the North Sea, proves that they are intended solely for a conflict with Great Britain.

The German fleet is not yet equal in strength to that of Britain, but it has the advantage of being concentrated, and is even now equal or superior to the British vessels in the north Sea. Should therefore troubles in India, or Egypt, or in Turkey, oblige us to seriously weaken our war ships

* See for full account of the plot, Pamphlet, "The Death of the Witnesses." Chap. VI.

† "National Review," June, 1902, p. 557. February, 1903, p. 909. December, 1903, p. 551.

in Home waters, Germany might possess such superiority as would enable her to overpower our weakened fleet and invade our country with overwhelming forces. In short, the invasion and conquest of Great Britain is confidently anticipated by a large portion of the German nation. The middle classes have, it is true, no wish for a war which would oblige them to serve in the reserves, yet their patriotism is only second to that of the Japanese, and they are willing to make any sacrifices for the welfare and honour of the Fatherland.

The hostile ambition of Germany needs little encouragement from the Jesuits, although there can be no doubt that they did their best to inflame it during their general campaign of slander at the time of the Boer war. Moreover, Germany and Rome are in close alliance. The Pope is the staunch friend of the Kaiser and the Kaiser of the Pope. Over one third of the population of Germany are Roman Catholics, and both they and the Jesuits have been given especial privileges The centre party in the Reichstag is composed almost wholly of Catholics, and it is the chief supporter of Government policy. Nor is there any hostile feeling in the Country to the Catholics, for the Protestantism of the Lutherans is practically dead. Finally the supreme ambition of Germany is identical with that of Rome. It is the overthrow of Great Britain.

There can be little doubt that Germany is regarded by Rome as her "*Spanish Armada*" of the present day. Like the days also before the Spanish Armada when the common toast, both in Spain and among many of the Catholics in England, was "*To the day*," "*The golden day*" when England was expected to be conquered and Protestanism crushed,—so now, throughout the German army and navy and in numerous other circles the toast is "*Am der tag*," "*To the day*" when the war is to take place which is to result in the overthrow of Great Britain.

Considering the close alliance of Germany and Rome and the many evidences that the party which came into office in this country in the year 1906 is also in alliance with Rome, it is significant that the real increase of the German fleet did not commence until that party came into power. In short, Germans openly declare that the present Radical Government is their best ally, for whose continuance in office they pray,

because they fear that the advent of a Unionist Government would be followed by Tariff Reform and the strengthening of the fleet and the defences of the kingdom, which they consider would be fatal to German interests and German ambition.*

It would seem indeed that the party now in power in this country has from the first been as much the supporter of German ambition as of that of Rome. In spite of the incontestible evidences of Germany's hostile intentions, the British Premier, Sir H. Campbell Bannerman, and his supporters from the moment they came into office used every argument to deny that hostility and to insist upon Germany's peaceful intentions.† At the same time, as showing that the two Governments were acting in alliance, orders were issued from the Wilhelmstrasse that from henceforth all hostile allusions to Britain should be suppressed,‡ the object being to allay all alarm in Britain and thus prevent her increasing her own fleet and defences "*until*," as stated by Herr Basserman in the Reichstag, "*we have a powerful fleet.*" §

The efforts of the Radical Government to deny and laugh to scorn every evidence of German ambition have since then never ceased, and on the strength of this denial they have not only kept down the strength of the fleet so that the portion of it available for a conflict with Germany is little if anything superior to that of the latter, but they have also seriously reduced the army as well as the personnel of the navy, while on the plea that the armaments of the land defences of our dockyards and important ports were obsolete, they have been taken away and, as no attempt has been made to replace them by modern guns, these Ports are defenceless against a land attack which, in the case of a successful landing by a powerful army, would certainly be made. Even some of the most important sea defences have been similarly dismantled.

It is also significant that the elaborate system of submarine mines for defending the approaches to our great dockyards,

* Letter of Herr von Gerlach, former member of the Reichstag. Berlin correspondent of the *Express*, January 17, 1910.

† *Express*, July 31, 1906.

‡ Berlin correspondent of *Daily Mail*, July 9, 1906.

§ *National Review*, August, 1905, p. 926.

and which are used for that purpose by every continental power as the most effective form of defence, were ruthlessly removed shortly after their completion at great expense, although they were no danger to the mercantile marine and, being there, cost little or nothing to maintain.* It would seem as if the present Government and others before them had been taking every possible means, short of creating universal alarm in the nation, to render the country defenceless.

This, indeed, is what has been effected, and a large number of the anti-English supporters of the present Government, whose revolutionary aims and sympathy with Romish measures has been most marked, have demanded still further reductions in our defences. Thus, when Lord Roberts drew attention to the danger which threatened the nation from its defenceless state, 150 of these members immediately petitioned the Premier for a further reduction of our weakened defences, and they would, if they could, do away with the army and navy altogether. It is through them, and through them only, that the country has been rendered defenceless, and *a German invasion thereby made certain.* For if the country had been placed in a state of defence and our resources organised, no foreign power would have attempted to invade us. But it was not to be.

There are prophecies, which will be referred to hereafter, which show that this country is to be shortly invaded and the people subjected to great suffering and to all the horrors of war brought home to their own hearths and homes. But what else could be expected? The nation has been given the Bible and the knowledge of the truth which have been denied to other nations. That knowledge has been the foundation of its liberties and, since the Bible has been held in honour by it, God has honoured the nation and given it an empire and riches and prosperity beyond all other nations. Is it, then, to be supposed that if the nation rejects and despises the Bible and forsakes the God who has given it to them, judgment will not follow?

Speaking of the Judgments that were to come upon Israel of old for similar sins, God said, "When the land sinneth against Me by trespassing grievously, then will I stretch out My hand upon it.—If I bring a sword upon that land,

* It was done through the advice of a well-known *Radical* Sea Lord.

though these three men (Noah, Daniel, and Job) were in it, as I live saith the Lord, they shall deliver neither son nor daughter, but they only shall be delivered themselves." *

There is no greater sin than that of rejecting the Word of God after it has been known and received. "*Because ye have set at nought all My counsel and would none of My reproof*, I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me. *For that they hated knowledge and did not choose the fear of the Lord. They would none of My counsel, they despised all My reproof.*" †

Moreover, it will be they themselves, the revolutionists of this country, who will be the executioners of their own judgment. For owing to the blindness, the "mind void of judgment," and the evil and selfish passions, to the power of which those are given over who "do not choose to retain God in their knowledge," ‡ it is they themselves, blinded to the true character of the enemies of their country, who are the warmest supporters of the very measures which are making invasion a certainty and ensuring its success.

There are those who fear that this invasion may be close at hand, but although one must speak with diffidence with regard to the actual time at which it is to take place, it is difficult to believe that the judgment will fall until after the iniquity of the nation has reached its climax in the death of the witnesses. For this is the principle of God's judgments (Gen. xv. 16.)

It might be asked also, what benefit would the subjugation of this country by Germany be to Rome and the party already in power? To this it may be replied, that Rome is the friend and ally of Germany and that, by means of the large Roman Catholic population in the country, she possesses a decisive influence in the Councils of the State, and that infidelity, as in Britain, has destroyed Protestantism and prepared the rest of the people to support or regard with indifference the policy of Rome; while behind all is the power exercised by the Jesuits through the whole Press and by which public opinion is controlled and directed. Under these cir-

* Ezek. xiv. 13—20. † Prov. i. 24—30. ‡ Rom. i. 28—32.

cumstances, a successful German invasion would not only crush the Patriotic and Protestant party in Britain, but it might be expected that Germany would establish the friends of Rome in power, more especially as it would have been through their assistance that the invasion was a success.

But the invasion is not to be a success. The judgment is to be for chastisement but not for destruction ; for after a period of stress and storm and much suffering it is to be ultimately repulsed with great loss to the invaders.

There is a higher power than that of Germany, or of Rome and the Jesuits and their allies in Great Britain, and God, by permitting the latter to achieve a temporary success in this country, may make it the cause of their own destruction and the regeneration of the nation they seek to subjugate. For the dominion of Rome is limited to three years and a half, at the close of which, belief in the Bible is to be restored and the revolution is to take place in which the supporters of Rome are to be overthrown and Great Britain is to be separated from the remainder of "The Great City."

May not also the invasion, by the suffering it will cause, be one of the means by which this regeneration will be effected? The fire of suffering is the means by which both nations and individuals are purified and brought to repentance, and Britain will have passed through the fire, a fire which we may believe will destroy much of the evil and the evil men in her. At the same time, it will open the eyes of numbers who are at present deceived to the true character of those allies of Rome who have betrayed the country.

The exact fulfilment of this prophecy cannot fail also to have an awakening effect on numbers, and finally, the confirmation of the covenant with the Jews and the restoration of their ritual sacrifices which is to take place seven years before the appearing of Christ in the clouds of Heaven, and therefore only two years before the opening of the Great Day, must have a still further awakening effect.

It seems probable that about this time or soon afterwards the prophecy of Christ will receive its fulfilment—"At *midnight* there arose a cry. Behold the Bridegroom cometh. Go ye forth to meet Him." For assuredly the three years and a half of spiritual darkness during the death of the witnesses will be the midnight hour of the world's history.

There appears to be a special purpose in these events

which are to take place in Great Britain just before the opening of the Great Day of the Lord. For it seems certain that their effect upon the nation would be to set it free from the revolutionary madness which in that day will wrap the rest of the world in the flames of anarchy.

In the first place, the invasion and the suffering it will cause will awaken the strongest indignation in the nation generally against the treachery and malignity of the extreme atheistic Socialists and Revolutionists, whose leaders have been foremost in weakening the strength of the Empire, in exciting Egypt and India to revolt, and in cutting down the defences of the kingdom in order to prepare the way for the success of the invasion. In the next place, there can be little doubt that these leaders are Jesuits who deceive and coerce, but do not represent the real feelings of the bulk of the working classes. But their true character will be recognised when their alliance and that of their supporters with Rome has become evident, and this, as implied by the prophecy, will lead to their overthrow and destruction in the revolution.

We may conclude, in short, that a great revulsion of feeling will take place in the nation when revolutionists and anti-patriots are identified with our secret enemies, and that, after the cessation of Jesuit influence, the revolutionary spirit will disappear, save perhaps among the more virulent atheists and revolutionists who will, *for the time* however, be silenced. Hence the nation, once more united, will stand forth as the champion of the Truth and the witness for God, and the opponent, as in the days of the French revolution, of the revolutionary atheism which will convulse the rest of the world.

It would seem that the events foreshadowed in the prophecy of the two witnesses will be a drama in which the past history of Britain will be re-enacted on a condensed scale of time. Firstly three and a half years, or 1,260 *days*, of the dominion of Rome, corresponding to the 1,260 *years* of her dominion in the past. Secondly, the revival of belief in the Bible corresponding to the same event in the sixteenth century. Thirdly, as a consequence of this, Reformation followed by Revolution and the separation of Britain from Rome.

It would seem indeed that this drama is intended to be a

picture, or object lesson, enacted just before the opening of the Great Day, by which the British nation is to be taught again the evil and malignity of Rome and separated from the other nations upon whom the judgments of the Great Day are to fall. The lesson will indeed be fraught with suffering but "without shedding blood there is no *remission*" (*aphesis*), *i.e.* "setting free" or "deliverance."

The prophecy closes with the words "*The second woe is past. Behold the third woe cometh quickly.*" The third woe is the seventh trumpet which ushers in the Great and terrible Day of the Lord. If then the fulfilment of this prophecy is a reproduction of the events of the past, we may conclude that the resurrection of the witnesses, the revolution, and the separation of Britain from Rome will take place at about the same number of *days* before the end of the dispensation, as the similar events in the sixteenth and seventeenth centuries were *years* before the same end.

The Reformation in England took many years before it was complete, and it is evident that the future revival of belief in Britain and the revolution which follows will not take place in a day but will occupy a certain time. Now, from the reign of the first Protestant King, Edward VI., 1547 A.D., to 1917 A.D. is 370 *years*, and from the expulsion of the last Catholic King, James II., 1688 A.D., to 1917 is 229 *years*, the interval of 141 *years* representing the period in which the Reformation was consummated. We may presume, therefore, that the period of the resurrection of the witnesses, the great revolution and final separation of Britain from Rome will occupy a corresponding number of *days*, or about 141 days, the termination of which would also, as stated by the prophecy, be the termination of the second woe consequent on the final disintegration of the Turkish Empire, which would therefore take place about 229 days before the opening of the Judgment.

If, then, the date on which the falling away reaches its climax and the three and a-half years of Rome's dominion commences is about the beginning of 1913 A.D., the opening of the Great Day and the resurrection of the just would be about four years and a-half afterwards, or the latter part of 1917 A.D., and the final termination of the Turkish Empire about the beginning of that year. This date may be only approximately correct, but although "the day and hour"

of the Great Day must remain unknown, yet, if it is so near at hand, it is quite conceivable, on the principle mentioned at the end of Chap. X., that the people of God may, at the present time, be allowed to recognise the time within perhaps a year of the actual date. "*Surely the Lord will not do anything but He revealeth His secret to His servants the prophets*" (Amos iii. 7).

The time is corroborated, firstly, by the fact that the period of 2,300 years, the close of which marked the commencement of the final cleansing of the sanctuary, terminated in 1906, showing that the end must be close at hand. Secondly, that the termination of Turkish dominion in Palestine and of the Turkish woe generally would appear to be from the years 1913 to 1917 A.D. Thirdly, that it seems impossible to fix the commencement of the 1,335 years of Rome's dominion later than 582 A.D. and its termination than 1917 A.D.

It should also be observed that if the opening of the Great Day is to be in the year 1917 A.D., the restoration of the Jews to their own land and re-establishment of the national and religious polity, which is to be effected two years before that day, would be in the year 1915 A.D. This date, as already shown,* is exactly seven times of years (2,520) after the year 606—7 B.C., when the kingdom of Judah finally fell under the dominion of Babylon. The important relation which this period of 2,520 years has been shown to have to the time of Israel's abasement and rise, and the exact fulfilment of it in this case, is a strong confirmation of the correctness of the dates that have been suggested.

Fourthly, everything points to the fact that we are on the eve of the climax of the "falling away" which terminates the times of the Gentiles, presumably in the year 1913 A.D., and which can only be about four and a-half years before the end. Fifthly, that these dates are exactly corroborated by the symbolism of the Great Pyramid.

The seventh trumpet which ushers in the third woe or judgment of the Great Day is also the time of the resurrection of the Just, when, in the words of the angel of Rev. x., *the mystery of God will be finished* and His servants will receive their rewards. The sounding of the trumpet is followed by lightnings and thunders and by an *earthquake*, as in the sixth

*Ante pages, 103 and 183.

seal and seventh vial, and the revolutionary fury which will then animate all peoples is briefly indicated by the words "The nations were angry and Thy wrath is come." For it is the time of God's wrath, when He will "destroy them who destroy (or corrupt) the earth" (ver. 18).

CHAPTER XVI.

General Features of the Spiritual Fulfilment. Pagan and Papal Rome (Rev. xii. and xiii.).

It is not necessary to consider all the details of these chapters, but only those which are necessary to elucidate the subsequent portions of the prophecy bearing upon the present time.

The prophecy in chapters xii. and xiii. is plainly retrogressive, in order to portray, by another series of visions, events which, like the trumpets, run parallel to the events foretold by the seals; and it will be seen that these visions portray those powers which have been the great persecutors of the true people of God throughout the dispensation.

The figures seen by the Apostle are said to be signs, or symbols (semeion), and cannot therefore be interpreted literally, but as symbolic of other things, and this must apply to both the literal and spiritual fulfilments.

The woman clothed with the sun, and the moon under her feet, is plainly, like the woman of Rev. xvii., whose seat is the seven-hilled city of Rome, a corporate body; and if the latter represents the idolatrous Church, this woman must represent the true Church. This is also indicated by the symbolism. Christ is called the Sun of Righteousness, and to be clothed with the sun is to be clothed with His Righteousness, which is imputed to all who are of faith, that is, to all who are members of the true Church. The moon has no light of its own, but is a reflection, or shadow, of the sun, and therefore is an apt symbol of the law, which was a type or shadow of Christ. Hence, as those who are of faith are not under the law, but freed from its curse, the moon is shown under the feet of the woman.

It is evident, however, that the woman, who is shown to continue throughout the dispensation, represents the Church at various periods of its existence; and as the people of God include the prophets, and saints, and all who died in faith during the Old Dispensation, the symbol of the woman, in

its *primary* sense, may be also regarded as representing the Jewish Church, the true believers of which, at the time of the birth of Christ, were anxiously awaiting the promised Messiah (Luke ii. 38), and the fulfilment of the prophet's words, "Unto us a child is born, unto us a son is given" * (Isa. ix. 6). Hence the Man-child who is to rule the nations with a rod of iron, must, in its *primary* sense, like the rider on the white horse of the first seal, apply to Christ.

Again, the Dragon with seven heads and ten horns, symbolising the Roman Empire in its Pagan form, seeks to devour the Man-child. And this Dragon, as represented by the Roman Governor, Herod, sought to slay Christ as soon as He was born.

But while this may be regarded as an initial and *typical* fulfilment of the prophecy, its intended, and more important, fulfilment to Christians must relate rather to the things which were to "shortly come to pass," and therefore to the fortunes and vicissitudes of the true followers of Christ. Christians, like Christ, are hereafter to rule the nations with a rod of iron (Rev. ii. 27), and they also like Christ were subjected to the persecution of the Dragon, that is, the Emperors

* It should be observed that the woman clothed with the Sun who is symbolic of the true Church, while including the members of that Church, must yet be distinguished from them. The same must be said of the adulterous woman of Rev. xvii., and of the Holy City and the Great City Babylon corresponding to the two women. In the case of a city, its citizens are constantly changing, yet the city remains the same, and the symbol would therefore represent the principles, laws, and organisation, which, together with its citizens at any particular period, constitute the idea of a city. So also with the two women. Thus the woman clothed with the Sun would represent the true Church in the abstract, that is to say, the principles and ordinances embodying the true faith, of which its members are the professed followers and representatives. Hence the woman, while including both the manchild and her subsequent seed "who have the testimony of Christ Jesus" (Rev. xii. 17), must be distinguished from them. The woman remains the same throughout, as the symbol of the true Church in the abstract, while the manchild and her subsequent seed at various periods of her existence, are bodies quite distinct from each other.

It is also implied by the distinction between the worshippers in the Temple and the Holy City (Rev. xi. 1, 2) that not all the professed members of the true Church are true Christians; and in like manner, as implied by Rev. xviii. 4, that many of the nominal citizens of the Great City are the true people of God.

and priesthood of Pagan Rome, which sought to destroy or devour the infant Church. During the first three centuries of this dispensation the woman travailed with pain, and it seemed as if Christianity would be destroyed by Paganism. Nevertheless, Christianity triumphed in the end, and being adopted by Constantine and his successors, was raised to supreme power, and secured the support and protection of the imperial throne.

But the statement that the Man-child was caught up to God and to His throne, can hardly apply to the triumph of Christianity, as concluded by Mr. Elliot. The downfall of Paganism is plainly portrayed in the next events described, and to indicate it by two distinct symbolisms, the one immediately following the other, seems to be opposed to the simple and concise construction of the prophecy, every word of which is pregnant with meaning. Taking the case of Christ as the typical fulfilment, and the key to its meaning, it would appear that the statement refers rather to the fact that the efforts of Satan to destroy the infant Church were fruitless, and that the witnesses of Christ, like Christ Himself, although they died for their witness, were not overcome or "devoured," but merely taken away from the earth, to be with Christ until the time arrived when they should live and reign with Him.

It will be observed that the Dragon, although symbolising the Roman Empire, is yet identified with "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (v. 9). This requires a brief explanation.

The ancient Paganism was one in character and origin. It was a system based upon perverted truth, and gradually developed from age to age until its chief god became eventually, both in character and symbol, identified with him who is called the Devil, and Satan. For although the chief god was known by many different titles, representing him under various attributes, they can all be more or less identified with each other, and one and all were *serpent*-gods; while the religion of which they were the head was one of *mystery* and *deceit*, which sanctified lust and unnatural crimes, and demanded the sacrifice of innumerable human victims. Hence, as a god of falsehood and murder, the Pagan god was not only identified with the Old Serpent by being worshipped *as the Serpent*, but his characteristics were

the same as those attributed to Satan by Christ, viz., the father of lies and a murderer from the beginning (John viii. 44). Moreover, the development of the system from age to age was plainly the work of one unseen master-mind, and must therefore be regarded as those "works of the devil" referred to by the Apostle John (1 John iii. 8), by which Satan separated the human race from God, and led them to worship himself, so that he became, in very truth, "the god of this world" (2 Cor. iv. 4).*

Scripture tells us that this system originated in Babylon —"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad" (Jer. li. 7). All history and tradition prove that this was the case. But when Babylon was overthrown by the Persians, the Chaldean priesthood fled to Pergamos, where they again set up their idolatry. Hence Christ's reference to Pergamos, "where Satan's seat is" (Rev. ii. 13). Attalus, the last Pontiff king of Pergamos, bequeathed his titles and territories to the Romans, and from that time the Emperors assumed the title of "Pontifex Maximus."† The Epidaurian Serpent was also worshipped as the guardian god of Rome, and the Emperors adopted the Dragon Standard, which had previously been the Standard of the Babylonians and Assyrians.‡ Therefore, as Satan—through the Pagan priesthood, the augurs, the soothsayers, and the oracles—was really the guiding spirit of Rome, directing the counsels and wielding the power of the Empire, that Empire became his visible manifestation in the world, and the expression of his power and authority. Hence the Dragon in the prophecy was equally representative of the Roman Empire, and of Satan as its head and virtual ruler.

The war in heaven, by which the Dragon, or Pagan Rome, was cast down from its position of power and authority, was very exactly fulfilled in the war which ensued between

* See "The Worship of the Dead," Chaps. X. and XV. Chapman and Hall.

† Smith's Classical Dict.—"*Pergamos*," p. 542; Dymock, sub. voce, "*Julius Cæsar*," p. 460, col. 1.

‡ Lactantius "*De Origine Errore*," p. 82. Ammianus Marcellinus. Lib. XVI., Cap. XII., p. 145. Elliot, "Hor. Apoc.," Vol. III., p. 14, and plate.

Paganism and Christianity during the reigns of Constantine and his successors. It will be noticed that the vision of the Woman and Dragon is spoken of as being seen in *Heaven*, although it is evident that the woman, who subsequently flies into the wilderness, represents the Church on *Earth*. It is plain, therefore, that the term "Heaven" must here be interpreted on the same principle as that by which the sun, moon, and host of heaven are used to symbolise earthly kings and powers.* It represents the seat of those powers, the high places of the earth, or the political heavens. We accordingly find that the Emperor Constantine at first equally tolerated both Christianity and Paganism, but that gradually Paganism lost its authority and influence, until in the reign of Theodosius its rites and worship were prohibited under severe penalties,† and it was cast down from its high position. But although the visible war was between the supporters of the respective religions on earth, yet the real war was between the spiritual powers, who aided and directed the counsels and actions of their followers on earth, Michael and his angels on the one hand, and Satan and his angels on the other. These were the real powers who waged the war through their respective human agents on earth.

The song of triumph, which follows, very exactly portrays the rejoicing of the now dominant Christian Church at the overthrow of Paganism. They speak of it as the casting down of "The Accuser,"—not of themselves, but "of *our brethren*, . . . which accused them before our God day and night" (or in the presence of God), "and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." It is plainly the rejoicing over the downfall of that power, of which Satan was the guiding mind, which accused of every sort of crime, and burnt and tortured the martyrs of the previous centuries.

The opening words also, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ," are exactly descriptive of the joyful anticipation of Christians at that time, that the kingdom of Christ would be immediately established. But from the history of the

* See *ante*. Chap. X., pp. 198, 199.
† Elliot, "Hor. Apoc.," Vol. III., pp. 20, 21.

Beast of the thirteenth chapter, which succeeded to the power and authority of the Dragon, it is only too evident that this anticipation was not fulfilled. It was premature, and it is clear therefore that it is simply the record of the very natural belief that was held by Christians at that time, and not, as some have supposed, an authoritative prediction of what was really to happen.

The words, however, which follow, "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," seem to recognise that Paganism, although cast down from its high position, was very far from being destroyed, and would yet continue to deceive and work evil among the people and masses of the Roman Empire, who are symbolised by the "earth and sea," the majority of whom remained under its influence.

Then follows the record of the Dragon's war with the woman, and the attempt to destroy her by a flood, which proceeded from *its mouth*. This can only refer to the flood of heresies, and false doctrines, by which Christianity was assailed in the fourth and fifth centuries, and which eventually resulted in the foretold apostasy, as already described in the interpretation of the seals.

It is said, however, that *the earth* helped the woman, and swallowed up the flood; while the woman herself was given the wings of a great eagle to fly away to the wilderness, where she was nourished for a time, times and a half (1,260 days, symbolic of 1,260 years) from the face of the serpent. This was exactly what took place. True Christians, amid the growing corruptions of the Church, seeing "Jerusalem surrounded by armies," obeyed the direction of Christ, and literally fled to the mountains, or those obscure and uninhabited portions of the Roman Empire, among the valleys and fastnesses of the Tyrol and Alps, where, under the name of Paulicians, Albigenses, Waldenses, etc., they preserved the true faith, and were hidden from view; while at the same time the peoples of the Roman Empire, who, Pagan in all but name, flocked into the Church in the reigns of Constantine and his successors, eagerly absorbed and drank in the heresies and false doctrines of the time, but being nominally the Christian Church, effectually drew away all attention from those who had fled.

The Papacy and the Priesthood of Rome.

(Rev. xiii.)

On the downfall of Paganism, and the overthrow of the Imperial rule and authority at Rome, that power and authority was again restored in the Papacy; and the seat of that power and authority continued to be Rome. The Imperial head, although wounded to death, yet lived again. It was not a new head, but the same head, the same Pontifex Maximus of Pagan Rome, eventually worshipped, like the emperors, as divine, and wielding the power of the empire, the kings and princes of which obeyed its commands. In the words of the prophecy, the Dragon, or Satan, bestowed on the Papacy "his power, and his seat, and great authority" (Rev. xiii. 2).

This new form of the Beast had "given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months" (or 1,260 days, symbolic of 1,260 years), "and he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven, and it was given unto him to make war with the saints, and to overcome them; and power was given unto him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

Then follows the caution, "If any man have an ear, let him hear;" by which it is implied that only few would understand and accept the true interpretation of the prophecy.

The exact correspondence of this description, and of the duration of the Beast's dominion, with that of the little horn of Dan. vii. is evident, and its exact application to the Papacy has been shown; but this application, while recognised by all true Protestant Christians, is nevertheless repudiated, in accordance with the warning of the prophecy, by the world in general.

With the Beast whose power was thus restored was associated another Beast with *two* horns, or powers, whose outward appearance was that of a *Lamb*, although it spoke with the voice of a Dragon. The rules of interpretation

oblige us to interpet this two-horned Beast on the same principle as the interpretation of the ten-horned Beast, that is to say, it must represent a corporate body. The *lamb-like* outward appearance,—a Lamb being the symbol of Christ and His followers—indicates its outward Christian aspect, and, as Mr. Elliot has shown, its two horns exactly symbolise the two great divisions of the (professedly Christian) monastic and secular clergy of Rome, the abbots and monks on the one hand, and bishops and priests on the other hand."* This Beast is said to exercise all the power of the first Beast, and this was exactly what the Roman Catholic priesthood did. For it was they who promulgated, and carried into effect, every Papal decree, while, as the chief agents in anathematising, excommunicating, and condemning to death, all who failed to conform to the decrees of the Roman Catholic Church, which had re-adopted every feature and doctrine of the old idolatry, they spoke with the voice of the Dragon, or Satan, and of Pagan Rome.†

The Image of the Beast.

"They that dwell upon the earth," are said to have made an image of the first Beast; and the second Beast *gave breath to this image* that it should speak, and cause all who did not worship this image of the Beast to be killed.

This was exactly fulfilled by the great Councils of the Roman Catholic Church, which were composed of both the clergy and laity of every Catholic nation, and were bodies strictly representative of the whole Catholic world. They were an *image*, or *representation*, of the Beast, that is, of the peoples of the Ten Kingdoms constituting the Beast. Yet it was the clergy, or two-horned Beast, who alone *gave breath* to the image. For it was they whose voice decided all questions, and whose voice was, therefore, the voice of the image.‡ Hence the voice of "the Church" is still recognised as the voice of the *clergy*, and that voice, representing as it did the voice of the world's priesthood, was all powerful with the multitudes, who dared not think for themselves, but bowed down before it as if it were the voice of God; although it pro-

* Elliot, "Hor. Apoc.," Vol. III., pp. 161—174.
† *Ibid*, III. 175—177.
‡ Elliot, "Hor. Apoc.", vol. iii., pp. 191—199.

mulgated the doctrines and idolatries of the ancient Paganism, the worship of the dead, of the virgin and saints, of images, relics, and symbols; and substituted the Pagan sacrifice for sin—the round cake or wafer, the symbol of the sun-god—for the sacrifice of Christ, and the voice of the priesthood for the voice of Christ.

Those who bowed down to, or did homage to, this voice of the image worshipped the image, for so great was their trust in, and reverence for it, that they rejected the plainest warnings and precepts of the Word of God, which condemned its teaching. To this day "the voice of the Catholic Church," the voice of the world's priesthood, dominates the minds of numbers, and blinds them to the teaching of Christ. It is the worship of "The Church," the worship of the image of the Beast, and it is but a special form of that worship of, or homage to, the world's opinions which is characteristic of all who are "of the world" (1 John iv. 5).

The image of the Beast also decreed that all who did not worship the Beast should be killed, and this also was exactly fulfilled. All who refused to obey the decrees of the Councils were put to death. The extirpation of heretics was the professed object of these Councils of the Church, and not only were thousands put to death by fire or the sword, but all heretics were solemnly cursed and excommunicated, the effect of which was to place them outside the protection of the law, and anyone might slay them.*

The Mark of the Beast.

It is further said, that the two-horned Beast caused all, both small and great, rich and poor, free and bond, to receive *a mark* in their right hand or in their forehead, and that no man might buy or sell save he that had the mark, or name of the Beast, or the number of his name.

It was the well-known custom in Pagan times for slaves to be marked in the forehead or right hand with the mark or name of their master, or the number which that name expressed,† and for soldiers to be similarly marked with the name of the Emperor, and for devotees to mark themselves with the name or number of their god.‡

* Elliot, vol. iii., p. 200.

† The Greek letters were also all numerals, so that every word had a particular number which symbolised it.

‡ Elliot, "Hor. Apoc.", vol. iii. pp. 202, 203.

We may therefore believe that in the future literal fulfilment of the prophecy the worshippers of the final antichrist will receive an actual mark. But this is not the case in the spiritual fulfilment, and it is manifestly of the utmost importance to understand the interpretation of this symbolism; for to read it in the letter only, as if the mark or name was to be literally imprinted in the forehead or right hand of those who worshipped the Beast, is to utterly ignore its very solemn spiritual significance. In Rev. vii. the servants of God are said to be sealed in their *foreheads*, and in Rev. xiv. the 144,000 on Mount *Zion* are said to have the Father's name written upon their *foreheads*. Now, it is plain that this seal and name are not visible to the world. For the Apostle John says, "The world knoweth us not, because it knew Him not" (1 John iii. 1). The distinctive mark of the true people of God is visible to God only, and it is on their *foreheads*, indicating that the distinction is one of the *mind and affections*, and this we know is the distinguishing characteristic of all true Christians. They are "renewed in the spirit of their *minds*." We must therefore interpret the mark of the Beast on a similar principle. It is the manifestation of those moral and religious characteristics which indicate that the person is an adherent or worshipper of the Beast and his Image.

If it is asked, what is the exact nature of the mental and moral distinction which is "the mark on the forehead" of the people of God? it may be at once replied, that it is not manifested by outward actions and piety, good works, religious performances, &c., which constitute the *outward garb* of righteousness, and which, as Christ and the Apostles warn us, would be assumed by false prophets and false teachers, in order to appear as "ministers of righteousness" (Matt. vii. 15; 2 Cor. xi. 13—15). But there is one particular characteristic specified by Christ which is the root of the distinction between the people of God and the world. "My sheep," He said, "*hear My voice.*" "They know not the voice of a stranger, but flee from it" (John x. 5, 27). "Every one that is *of the truth heareth My voice*" (John xviii. 37). They are sanctified by *the truth*" (John xvii. 17). Set free from the dominion of sin by *belief of the truth* (John viii. 32). The "Spirit of Truth" dwells in them, to guide them into all truth, and to bring to their minds the words, the precepts,

warnings, and promises of Christ (John xiv. 17, 26). For, as Christ said, "If a man love Me, he will *keep My words*: and My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23).

The result of the great change wrought in them by this knowledge and belief of the truth is that specified by Christ. "They are not of the world, even as I am not of the world." "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xvii. 14, xv. 19). This is the mark on their foreheads.

On the other hand, all who are "of the world" bow to the voice of the world, or to the voice of that particular section of the world in which their lot is thrown; and that voice exercises the same influence over them, that the voice, or Word, of God exercises on the true followers of Christ, so that although they may profess to be Christians, yet they only accept the words of Christ as they are interpreted by their religious teachers, and ignore, explain away, or reject every precept and warning of Christ which is opposed to their religious creed and opinions.

This reverence, therefore, for the teaching of the world, and unbelief in that of Christ, constitutes the *mark* on their *foreheads*—plain and evident to God—which distinguishes those who are "of the world," and which in the days when the religion of Rome was the religion of the world, caused them to bow down before it.

But the mark is just as plainly on the foreheads of those who, in these days, ignore or reject the teaching of Christ, and blindly accept the religious creeds and opinions of the present world, or of their particular section of it. For all such are "of the world," dominated by the voice of the world, in comparison with which the voice of conscience, and of the Word of God, is unheeded, and they would equally have accepted the errors and idolatries of the Church of Rome, if they had lived in the days when those errors and idolatries constituted the recognised religion of the world.

Moreover, this mark on their forehead, as manifested by their worship and reverence of "The Church," or of the opinions and creed of their particular section of it, is also shown by their direct leaning towards the doctrines and principles which emanate from Rome.

It has been truly said by some, that the religion of *Rome* is the religion of the *natural man*. By its sacraments, its idols, its sacred symbols and charms, its ornate services, its formal prayers, and vain repetitions, which are mere incantations, it appeals both to the sentiments of man and to his desire to place his trust in that which is visible and sensible. Thus he trusts in his own actions or in those of the priesthood, and depends on their guidance and teaching, in place of the promised guidance of an unseen God (James i. 5). For in this way he gets rid of the necessity of living by *faith*, which is a stumbling block to every natural man (Romans ix. 32). Hence, when true faith in Christ, as evidenced by that belief in His words which separates the believer from the world, is wanting, a religion of signs and sacraments, and a priesthood as the visible source and authority of all religious teaching, exercise an attraction on all who are without that faith, and the desire for these things grows by what it feeds upon, and leads them to participate in and defend them and to *sympathise with those who follow them.* It is a mark on their foreheads, an evidence of the state of their minds and affections.

For the Apostle John warns Christians, not only against error and idolatry itself, but against anyone whose doctrines are opposed to the teaching of Christ. He tells them not to bring such a person into their house, "*neither bid him God-speed, for he who bids him God-speed is partaker of his evil deeds*" (2 John 10, 11). The Apostle implies by this, that those who are in sympathy with, or attracted by the followers of error, show that they either love the errors, or are blind to the evil of those errors, and therefore prepared to follow them themselves. It reveals the mark on their foreheads.

But perhaps that which exercises the greatest fascination on the pious, but unspiritual, person who is without true faith in Christ, is Romish *piety*. The root of true righteousness is true faith, and those who place their confidence in the Virgin and saints, in idols, relics, material things, and human acts, cannot possess that faith, or the righteousness which springs from it. But they often make the greatest efforts to attain, and to persuade themselves that they possess, that righteousness, and this they are able to effect by *simulating* or *acting* the outward features of that righteousness.

They can do this, not only by the performance of good

works, and a scrupulous attendance on every religious ordinance, but by the habitual use of language expressive of the highest faith, the deepest humility, and the greatest love to Christ. Moreover, just as the *secular actor*, by a similar use of language, may so throw himself into the part he is acting as to feel for the time the very emotions of the person he is portraying, so the *religious actor* is able to evoke in himself similar emotions, which he supposes to be true spirituality, and is thus able to persuade himself and others that he possesses all the characteristics of holiness.*

Hence this emotional piety is diligently cultivated by the devotees of the Church of Rome, and the "gift of tears," or the power of evoking these emotions at will, is regarded in that Church as one of the highest marks of this spurious holiness.

Considering, then, how the Jesuits and devotees of Rome have flocked into England of late years, we need not be surprised that this emotional piety is fast becoming the chief feature of the holiness inculcated and followed by all classes of the religious world in this country. Now when people have fallen completely under the fascination and delusion of this false piety, they are naturally attracted towards others who excel in it, and especially therefore to the priesthood and devotees of Rome; and for the same reason they are equally attracted by the sensuous and histrionic ritual and worship of that Church, which so powerfully appeals to the imagination, and calls forth the very emotions they seek to cultivate.

"All roads," it is said, "lead to Rome." But perhaps there is no more insidious means for preparing a person to adopt, and be attracted by its errors, than the cultivation of this *emotional piety*. It is the chief source of the deceptive influence exercised by the Church of Rome, which blinds the minds of thousands to its evil, attracts their sympathies, and causes them to be ensnared by its teaching and its rapid growth in this country will probably be one of the principal means by which the "Union of the Churches" will be effected.

* Emotions of hope, joy, fear, sorrow, gratitude, etc., may be a constant experience in a life of true faith; but the point to be observed is, that they are the natural result of actual circumstances and of real experiences, viz., of actual trial, temptation, affliction, etc., when the precepts, warnings, and promises of God are brought home to the mind with power. But the *histrionic* piety of which we speak is not the effect of these actual experiences; it is merely engendered by the aid of imagination and fervent *expressions* of holiness.

The devotees of this piety would have been faithful adherents of the Church of Rome in the days of its power. They have the mark on their foreheads, and that mark is not only recognised by God, but it is a plain evidence to all who are "of the world" that its possessors are in accord and sympathy with them, and because they are "of the world the world will love its own."

The mark is also said to be on *the right hand*, which, being principally used, is symbolic of a man's *actions;* and the mark on the right hand is therefore revealed in those who, in a greater or less degree, follow the ritual and ordinances of the Church of Rome, adopt her distinctive symbols, or by other acts evince their approval of her doctrines and religion.

The Name and the Number of the Name.

If, then, the mark is that which morally identifies its possessor with the spirit and principles of the Church of Rome, it is evident that the name of the Beast, and the number of his name, must have a similar import. The number, and therefore the name of which it is the symbol, is said to be the number, or name, of *a man*, and there is only one name which is at once the name of a man, and is also expressive of the peoples representing the Beast and who in the days of its power acknowledged the rule of the Papacy. That name is *Lateinos*, "a Latin," the letters of which in Greek, the language of the prophecy, make exactly 666. Every other attempted interpretation has utterly failed, and those who have proposed them have been obliged to suggest names arbitrarily altered to suit the prophecy, and by which their owners never were, and never could have been known, as in the case of the Roman Catholic solutions,—*Diocles Augustus* for *Diocletian*, by Bossuet; *Maometis* for *Mahomet*, by Massuet; *Lutherana*, instead of *Lutheros*, for *Luther; Saxoneios*, instead of *Saxonikos*, for "*the Saxon.*"* There is indeed one solution, *E. Latine Basileia*, "the Latin kingdom," which also equals 666, and it is so far admissible in that Lateinos is often spelt without the "e," but, although it cannot be regarded as the true solution, because it is not the name of *a man*, yet it is remarkable from the fact, that

* Elliot, Vol. III., pp. 216, 217.

the name of no other kingdom in the world will make up the required number.*

The name "Latin" is peculiarly applicable to the peoples who in the past have been the chief supporters of the Papacy and who constituted the body of the Beast. In the time of the Emperors, the highly-prized name of "*Roman*" was applied to all who had attained the right to Roman citizenship, but on the separation of the Eastern from the Western empire, the name "*Latin*" was applied to the peoples of the West. They were called "The Latin Nations," and the terms—"the Latin Church," "the Latin Patriarch," "the Latin Clergy," "the Latin Councils," came into use, and, although the majority of the people did not understand the language, yet masses, prayers, hymns, canons, decretals, councils, and bulls were all in Latin, and the Scriptures were only read in Latin.†

But the term "Latin" indicates a wider application than the actual priesthood and followers of the Church of Rome. At the present moment the majority of the peoples who had hitherto been the strongest supporters of the Papacy and the foremost in carrying out the decrees of the Church of Rome, are now its bitter opponents, and a large proportion of them are actuated by a virulent atheism, which is the natural and certain Nemesis of a religion of falsehood and superstition. Moreover, the atheism and agnosticism of the Latin nations have extended to this country, where they are supported by an able and widespread crusade against the Bible, which is rapidly leavening the thought of the whole nation.

But the priesthood of the Church of Rome are also directly opposed to the teaching of the Bible, and in consequence of this, they burnt the Bible in the past, wherever they found it, and still forbid the laity to read it. The Bible is recognised by them as the great opponent of their religion and obstacle to their pretensions, and although, as long as its authority and inspiration are maintained, they are obliged to appeal to it, in order, by a perversion of its meaning, to support their claims, it is plain that they have no real belief in it, and that, could its authority and inspiration be overthrown, the great obstacle to the re-establishment of their power would be disposed of. They are therefore really one in mind with the sceptics and atheists, who, in

* Elliot, Vol. III., p. 215. † Elliot, Vol. III., pp. 214, 215.

endeavouring to overthrow belief in the Bible, are doing their work far more effectually than their predecessors did by burning it, and it is evident that they will hail the destruction of that belief as the removal of the last obstacle to their influence.

Moreover, it is a remarkable fact that many, both of the advocates of the criticism which seeks to overthrow the authority and inspiration of the Bible, and of the supporters of the agnostic and sceptical theories which characterise modern thought, constantly betray their sympathy with Romanism, and evince the greatest indignation against those who expose its errors. Hence, as already remarked, it is certain that many of those who are conducting the present war against the Bible are the secret agents of Rome, a portion of its *Corps d'Elite*, the Jesuits, especially told off for this very purpose.

In short, the attitude of the Latin nations and the priesthood of Rome has undergone a change, and the underlying unbelief in true Christianity, which had hitherto characterised their religion, is now being rapidly exchanged for open infidelity; and all those classes who previously accepted, without question, the doctrines and decrees of the Church of Rome, now, with equal facility, accept the doctrines of unbelief, which are rapidly becoming the general creed of Christendom. Thus the mark of the Beast, although the same in principle as heretofore, has changed in its outward characteristics, and the belief in the teachings and doctrines of the Church, and consequent *tacit* rejection of the teaching of Christ, is now being exchanged for the open and declared repudiation of the latter. At the same time, the doctrines of the ancient Paganism, which are identical with those of Romanism, are being rapidly propagated under the new terms of "Spiritualism," "Theosophy," and their allied beliefs, and are being greedily accepted by all who have no real belief in the Word of God.

Seducing Spirits and the Coming Triumph of Infidelity.

It is, therefore, certain that in the fast approaching time of the death of the witnesses, when the Churches of Christendom will unite on a common basis of unbelief and idolatry,

all who are "of the world" and who bow to its teaching and opinions, will be engulfed in the general delusion, and there are ample signs that they are already prepared for that event. For while the rapidly increasing belief in "Universalism," which assures all of ultimate salvation, is like a narcotic, deadening the conscience, the intimately associated belief in a Purgatory and a life of active existence after death, in which the spirits of the dead can influence and communicate with the living, is the active propaganda of Romanism, Spiritualism, and Theosophy, and of many in the Churches of Britain, and cannot fail to result in that general intercourse with, and "worship of the dead" which was the foundation of both Romanism and the ancient Paganism.

But there can be only one result of this intercourse. The spirits of the dead are "asleep in the dust." They "know not anything . . . neither have they any more a portion for ever in anything that is done under the sun. . . . For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. ix. 5, 6, 10). On the other hand, there are "*principalities and powers, and hosts of wicked spirits in heavenly places,*" who are the real "*rulers of the darkness of this world*" (Ephes. vi. 12), and who by personating the spirits of the dead, delude, hypnotise, and enter into those who, having forsaken God, and placed their trust in that which is not God, have cut themselves off from His guidance and protection, and are allowed to fall under the power of these spirits of evil. The Scripture states that the gods of the heathen were *devils;** that is to say, the beings who replied to the worshippers of the Pagan gods, although believed to be the spirits of the dead, were really the demons (*daimonia*) which were cast out of many by Christ and the apostles, and the prince of whom is stated to be Satan, or Beelzebub (Matt. xii. 24—28).

This is, undoubtedly, the reason why the worshippers of the dead, both in Paganism and Romanism, invariably make their appeals to them through the *images* in which these spirits are supposed to dwell, or by seeking their aid in their recognised *shrines*, or *temples*. The spirits are neither omniscient, nor omnipresent, and to have appealed to them

* Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37; 1 Cor. x. 20. See also Rev. ix. 20, by which it is implied that the idolaters of Christendom are also worshippers of devils.

at all times, and in all places, would have been useless, and therefore he who has been the guiding spirit of both systems, "The spirit who works in the children of disobedience," led men to consult their gods and saints through the image, or shrine, or other settled locality, where they might always be at hand to reply to these devotees. Hence the term "*Idolatry*" given to the ancient Paganism. And therefore, while the Apostle Paul says, "that the idol itself is nothing," he yet declares that the worshipper of idols is a worshipper of devils (*daimonia*) (1 Cor. x. 20).

This is the cause of the strong delusion, or spiritual *insanity*, which overtakes the idol devotee. He is under the guidance and influence of evil spirits "greater in power and might than man." Therefore it is said of the idolater, "He feedeth on ashes: a deceived heart hath turned him aside, that he *cannot deliver his soul, nor say, Is there not a lie in my right hand?*" (Isaiah xliv. 20); and again,—"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations hath drunken of her wine; *therefore, the nations are mad*" (Jer. li. 7).

It is clear, from the prediction of St. Paul, that this intercourse with the supposed spirits of the dead, who are really evil spirits, or *daimonia*, is to be one of the principal causes of the final apostasy. He says,—"*The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seduciug spirits and doctrines* (teachings) *of devils*" (*daimonia*) (1 Tim. iv. 1). This prediction received a primary fulfilment in the apostasy of the fourth, fifth, and sixth centuries, when the worship of the saints and martyrs was inculcated. But, as we have seen, this apostasy was a foreshadowing of the final apostasy. The apostle also speaks of it as taking place in "the latter times," and the term "the last," or "latter times," is applied to the whole period between the first and second comings of Christ, and therefore to the time in which the apostle wrote (1 John ii. 18). His own use of the term, therefore, as referring to an event of the future, implies that it more particularly refers to the latter period of these last times, and we see that it is being exactly fulfilled before our eyes at the present time.

Moreover, there are other ways, besides the actual worship or intercourse with the supposed spirits of the dead, by which

people may be brought under the influence of evil spirits. The emotional piety, before spoken of, which is so characteristic of the religious teaching of the present day, is a fruitful cause of similar delusions. The principle of this piety is that it substitutes the fruits of the imagination and psychical emotions for those of faith, and the Spirit of God. Those who follow it, seek to engender in themselves emotions of faith, love, humility, etc., to produce, in short, a sense of *conscious* holiness in themselves, which is the very antithesis of true holiness, the root of which is poverty of spirit, and an absence of all *self*-confidence (Matt. v. 3 ; Phil. iii. 3). On a similar principle, they seek to attain to a state of *conscious*, or *sensible*, union and communion with Christ, and a *conscious* realisation of the presence within them of the Holy Spirit. Now, when it is considered, that the attainment of this sensible union and realisation is expressly urged in the most pious language by numerous books of devotion at the present day, it is evident that numbers,—ignorant of the source and meaning of true spirituality,—may be attracted and deluded by this apparently plausible means of attaining to righteousness.

But the only true union and communion with Christ is through prayer and the Word of God. In prayer the Christian seeks the help and guidance of Christ and Christ answers him in the Word, while it is through the knowledge and belief of the truth as revealed in the Word that the Spirit of God dwells in him. For as Christ said, "If a man love Me he will *keep My words*, and My Father will love him, and we will come unto him and take up our abode with him" (John xiv. 23). This is the only true union with Christ. It is the conformity of the mind and affections of the Christian with the mind and spirit of Christ through the knowledge and belief of the truth. It is not an emotional *feeling*, or ecstatic *sense*, or *consciousness*, and the perception of it, when recognised by the believer, is simply a calm conclusion of the mind, when the spirit *in the Word* witnesses with the spirit of the Christian to its reality (Rom. viii. 16).

The desire of many to attain this sense of conscious holiness is the desire to establish their own righteousness, to have something in themselves in which to trust instead of having to depend upon the grace of God. To seek righteousness of Christ in constant dependence on Him, and thus to

live by faith, is a stumbling-block to them, and therefore they seek to engender in themselves a fictitious holiness in the sentiments and feelings created by their own imagination and expressions of piety, or in that which is not God. By so doing they cut themselves off from His guidance and protection and are therefore liable to fall under the influence of those seducing spirits who are ever ready to enter into and hypnotise their minds with the sense of a false holiness and thus confirm their delusions. So strong, indeed, is the state of delusion in many, that they are proof against the Truth, and will not even listen to it.

We may also allude to the delusion of "Faith healing," the real object of which is to lead a person to put his trust in his own faith, or rather *credulity*, instead of in God.

It is the same in principle as certain travesties of the Evangelical doctrine of salvation, whereby salvation is made to depend upon the assurance of being saved. The result of this is, that a person, instead of constantly seeking "*wisdom, and righteousness, and sanctification, and redemption*" from Christ,—that is, instead of living by true faith in Him,—places his sole dependence on his own belief, which is not faith in Christ, but faith in his own safety. For although the assurance of salvation may *accompany* true faith in Christ, it is *not that faith*,—for that faith may exist without this assurance,—and to represent it as true faith is to divert the person's trust from Christ to his own sense of supposed security.

So with faith healing. The certainty of the result is made to depend upon the strength of the person's conviction that it will take place, and in the later developments of the "cult" the effect is represented to be due to a certain occult power possessed by man which is called forth by his steadfast belief in that power.*

But the person who has been persuaded by this subtle travesty of faith to put his trust in himself has cut himself off from the protection of God; for, like the worshipper of idols and the spirits of the dead, he puts his trust in that which is not God, and is, therefore, defenceless against those seducing spirits who, as of old, *may effect cures in order to confirm his delusion*. For this was the case in the Pagan "*Temples of*

* See "*The Law of Psychic Phenomena*," by Thompson Jay Hudson. This is practically the teaching also of "*In Tune with the Universe*," by R. W. Trine, pp. 35, 36, &c.

Health," where the numerous and remarkable cures wrought by "the gods" confirmed their worshippers' belief in them. But the Scripture declares that these gods were devils, or demons, or the same as those cast out of many by Christ and the apostles.

There are pious people who appear to be completely ensnared by the "Faith healing cult." But the so-called "faith" is not only a mere form of self-dependence, but the whole "cult" is based upon a perverted meaning of the promises of God. Christ said to His disciples, "Have faith of God,"* that is the faith which proceeds *from* God, and is the gift *of* God (Eph. ii. 8). He assures those who possess this faith that they would be able to move mountains, and adds, "Therefore, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." This is appealed to as a warrant for concluding that, if only a person prays for the removal of any illness or disease and confidently believes it will be removed, the cure will be effected; that, in short, the certainty of the result depends on the assurance that it will take place. Moreover, if this is the meaning of the promise, it must equally apply, not only to other forms of affliction, but to any and every desire of man.

But although the Christian may confidently believe, when he prays, that he will receive those things which are in accordance with the will of God, such as spiritual blessings, the faith which is *of God* cannot expect to receive those things which *are not in accordance with His will.* Therefore the apostle John says, "This is the confidence that we have in Him, that *if we ask anything in accordance with His will* He heareth us" (1 John v. 14).

Now it is not in accordance with the will of God that the Christian should be exempted from all suffering in consequence of illness or other affliction, of which the apostle says, "Ye yourselves know we are *appointed thereunto*" (1 Thess. iii. 3). They are part of the discipline, trial of faith, and "much tribulation" through which the true believer has to "enter the kingdom of heaven" (Acts xiv. 22). For the Christian has to suffer with Christ (Rom. viii. 14), and the apostle, instead of seeking to be delivered from all suffering,

* Ἔχετε πιστιν Θεοῦ. *Possess faith of God*, not "Have faith *in* God," or "Have *the* faith of God," neither of which is the literal translation (Mark xi. 22).

seeks rather to "know the fellowship of Christ's sufferings" (Phil. iii. 10). Therefore, although the Christian may pray for the removal of illness or other suffering, and although his prayers are constantly answered, he will ask in the spirit of his Master, "Let this cup pass from me. Nevertheless not as I will, but as Thou wilt." Thus speaking of his "thorn in the flesh," the apostle Paul says, "I besought the Lord thrice that it might depart from me, and He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me" (2 Cor. xii. 8, 9).

Hence it would seem that, not only the avowed worshippers of the dead, who have practically rejected belief in the Bible, will fall under the influence of these seducing spirits, but that numbers from the ranks of professing Christians may, in the ways described, be similarly deluded, and led, step by step, to reject the truth and adopt, either the doctrines of modern scepticism and infidelity, or those of the various cults and superstitions which abound at the present day.

All these may be said to have received the mark of the Beast, or his name, or the number of his name, on their right hand or on their forehead; and it seems only too evident that this is the case with numbers in this country. On the other hand, there are many who resist these delusions. The fact, also, of the revival of the Truth in Britain and her separation from the apostate Churches of Christendom, previous to the judgment of the Great Day, implies that a large proportion of those who are now deceived will afterwards repent, and will constitute a portion of the witnesses of God during "the hour of temptation." This is also indicated in the future chapters of this prophecy.

This subject has been dwelt upon at some length because of its paramount importance at the present day. For not only would it appear that those who *fully* succumb to these errors will be given over to strong delusion from which there is no recovery, but there is an especial warning in the next portion of this prophecy implying that the future punishment of those who do so *at the present time or in the immediate future* will be of the most terrible character. This we shall now refer to.

CHAPTER XVII.

The Church of the First-born and the Voices of the Three Angels (Rev. xiv.).

In this chapter the Apostle is shown on Mount *Zion*, 144,000, with their "Father's name written in their foreheads."

"Mount *Zion*," "the heavenly Jerusalem," are names by which "the Church of the firstborn whose names are written in heaven," are designated. In one sense Mount *Zion* may be regarded as comprehending the whole body of true Christians living and dead; but as the vision is referring to events on earth, we must regard these 144,000 as representing, like the 144,000 of chapter vii., the whole body of the true people of God on earth at any particular period. This is also implied by the statement that they follow the Lamb whithersoever He goeth; that is, they are those who daily take up their cross, and follow in the path where Christ has led the way, which can only apply to the walk and conduct of Christians on *earth*.

They are also said to be virgins undefiled with women; and idolatry being especially symbolised in Scripture by adultery and fornication, it implies that they are those who have neither worshipped the Beast, nor in any way received his mark or name on their right hands or foreheads. "They are without fault before God."

The vision appears to be introduced to show, in contrast to the general worship of the Beast portrayed in the previous chapter, that there always have been this body of true Christians on earth during the whole period of the Beast's dominion. It is, as it were, the other side of the picture, and having been thus revealed, it would seem to bring us to the period of *the termination of that dominion*. This is also indicated by the vision of the three angels which follows.

The first angel has "the everlasting Gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; *for the hour of His judgment is come*." This *began*, no doubt, to be fulfilled at the period of

the French Revolution, which was marked by an extraordinary missionary enterprise, and since that time the Bible has been translated into every language, and sent to every nation and people. That period was also *the commencement of God's judgment on the Papacy*, the "consuming" spoken of by the Prophet Daniel, which has been going on ever since.

But although the prophecy of the three angels began to be fulfilled from the time of the French Revolution, yet the words of the first angel—"Fear God and give glory to Him *for the hour of His Judgment is come*" indicate that the principal and complete fulfilment will not be until the close of the dispensation and just before the judgment of the Great Day. We may also conclude that, in consequence of the revived belief in the Bible and the separation of Britain from the idolatrous Churches of Christendom just previous to the opening of the Great Day, a great impetus will be given at that time to missionary effort in this country, and in place of the effete Gospel which is powerless to attract the masses, the true teaching of Christ and the Apostles will be revived in its purity and, as of old, will go forth "conquering and to conquer." This is also by the angel of Rev. x. 11.

The second angel proclaims the fall of Babylon, the woman drunk with the blood of the saints portrayed in Rev. xvii., the description of which so exactly applies to the Church of Rome, and the seat of whose power is the famous "seven-hilled city" of Rome. The fall of the power and influence of this Church also began with the fall of the dominion of the Papacy at the French Revolution, and the consumption of that power and influence has also been going on ever since.

Here again, however, the words used by the angel, "Babylon is fallen," implies that the principal and complete fulfilment will not be until just before the actual destruction of Babylon in the great revolution which is the opening event of the Great Day (Rev. xvi. 19). The words "Babylon is fallen" are evidently to be understood in the same sense as the words of Christ when speaking of the effects which His coming death would have. He said: "*Now is* the judgment of the world, *now is* the prince of this world judged." In both cases the present tense is used to indicate the certainty and imminence of the event.

The third angel proclaims a special warning against

worshipping the Beast or his image, and receiving his mark on the forehead or hand, and pronounces a special and fearful retribution against those who shall do so. This special and fearful retribution seems to be confined to those who worship the Beast at this particular period, and to be something far more terrible than that which awaits ordinary sinners who die in their sins. The reason of this greater punishment appears to be this.

From the time of the Reformation, and the first publication of the Bible, the nations of Christendom have been given ever increasing evidences of the evil of the Church of Rome, of the true nature of its idolatries, and of the atheism and lawlessness which follow in their train; for this atheism and lawlessness are now the leading characteristics of the peoples formerly under its sway. The light thus thrown on these things makes the sin of those who, in despite of it, yet praise the Church of Rome, condone its errors, or show that they are one in mind and spirit with it, of a far more serious character than the sin of those who in former days, before this light had been given, did so in more or less ignorance. This is implied by the statement of the Apostle,—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 26, 27).

The warning, therefore, has an especial application to the people of this country, whose forefathers laid down their lives in witness against the errors and idolatries of Rome. Yet in spite of this, and in spite of the fact that, just in proportion as the nation has renounced these idolatries, so has God, in a remarkable and unprecedented manner, increased its liberties, its happiness, its riches, and its empire, we see a large proportion of the people, in these last days, re-adopting the superstitions their forefathers renounced, or greedily accepting other forms of error by which the Gospel of Christ is travestied and the truth denied, while, as a necessary consequence of this, multitudes have ceased to believe in the authority and inspiration of the Bible, or are animated by a spirit of revolt against it, and the way is prepared for the coming general apostasy and the death of the witnesses.

It is plain that the guilt and moral corruption of those who are now embracing these errors and idolatries, or the atheism which sooner or later takes their place, is of a far deeper character than that of those who in former days erred in more or less ignorance. It indicates a state of wilful rebellion against God, and there can be no doubt, therefore, that they will be carried away by the universal evil and rebellion against God which is to characterise the world during the Great Day of the Lord, and will be among those who are to be the future worshippers of the Beast which is to arise out of the abyss under a final mighty infidel king, in whom will be concentrated all the evil and hostility to God of the anti-Christian systems and powers of the past, and of whom it is said that "all who dwell on the earth shall worship him whose names are not written in the Book of Life."

In would seem, in short, that those who now worship the Beast in its present Romish and infidel form, or who possess his mark on their right hand or forehead in any of the ways described, will also be the worshippers of the Beast in its final form. The present worship is the preparation for the future worship.

It is the latter worship against which the warning of awful retribution by the third angel is especially directed, and it is clear that the people who are now making war against the witnesses, and who constitute the Beast, or peoples of the Roman Empire which is to arise out of the abyss, will form the kingdom and worshippers of the final anti-Christian monarch. The retribution that will befall them implies that their sin involves a degree of moral evil never before attained. It is important, therefore, to recognise the character of these latter worshippers, or, in other words, the nature of the present *mark on their foreheads.*

The worshippers of the final form of the Beast, unlike the worshippers of the previous form, will be in open rebellion against God, and this spirit of rebellion is very visible in those who are now making war against the witnesses. It is to be found, to a great extent, in the religious classes, because they are brought into more intimate contact with the Bible, and it is manifested by their refusal to believe in the recorded judgments and decrees of God against hardened sinners in the past, and their repudiation of those doctrines

which teach man's absolute dependence on the mercy of God. Against these their pride rises in bitter revolt, and they hate the very idea of the God thus revealed, although they quiet their consciences by denying that these doctrines and decrees are those of God.

This unbelief has extended to other classes, and produced in multitudes a similar spirit of revolt, and the rapid growth of this revolt against everything in the Bible which offends the pride, or troubles the conscience of people, will be the chief cause of the coming rejection of the authority and inspiration of the Scriptures and of the rejoicing which accompanies it.

There is a further consequence of this revolt. It is written, "Let every soul be subject to the higher powers. For there is no power but of God. The powers that be are ordained of God. He, therefore, that resisteth the power, resisteth the ordinance of God."* The true believer has therefore, in all ages, been loyal and law-abiding. But the spirit of revolt against the judgments and decrees of God almost invariably extends, as already remarked, to the laws and ordinances and authority of man, begetting in many a spirit of envy and hatred of all superiority, and a desire to bring down everyone above them to their own level. This is often freely expressed among the lower orders, but it is also constantly betrayed in more guarded language by many in a better position. It is the spirit of the French revolutionists, whose atheism was accompanied not only by a hatred of God and of all religion, but by a fierce revolt against human law and authority. For atheism, by removing the restraint of conscience, and destroying all moral principle, is the preparation for revolution, and this is fully recognised by the leaders of modern Socialism. "Atheism," they assert, "is the foundation of the social revolution."

Atheism is, in fact, the obliteration of all sense of moral rectitude and probity. Living only for the present, the true atheist seeks only the satisfaction of his selfish desires, in the pursuit of which he repudiates every principle of honesty, justice, and righteousness. Envy, hatred, and malice are his salient characteristics, and falsehood and deceit his natural weapons.† The true atheist, who hates God and

* Rom. xiii. 1, 2.

† The unprecedented use of falsehood and slander by certain poli-

everyone in a better position than himself, may be said to be the enemy of mankind, and near akin to him who is described as *the father of lies and a murderer from the beginning* (John viii. 44). This is the character of the people who are making war upon the witnesses, and who constitute the body of the Beast which is to arise again as an empire under a final king and go into perdition. The mark on their foreheads which now distinguishes them is therefore not the same as that which distinguished the worshippers of the former form of the Beast. It is the spirit of virulent atheism and revolutionary hatred and malice. Their unbelief is not mere intellectual scepticism or agnosticism which may be unaccompanied by any bitter hostility to God and the Bible; it is the spirit of bitter revolt against the authority and decrees of God which is always accompanied by a similar bitter revolt against the authority and laws of man.

There are probably many who possess the mark, although it is not distinctly visible at present, but they seldom fail to betray its existence at times. Moreover, the spirit of revolt rapidly grows in strength, and it will be fully manifested when they find that the world generally endorses it. We must conclude, therefore, that they will be among those who will receive and worship the final anti-Christian king who is to "exalt and magnify himself against every god."

It is also evident that these are the people who are bringing about the great world-wide revolution and reign of terror which is to usher in the Great Day of the Lord, and which will be a repetition of the French Revolution, except that instead of being confined to one country it will be universal. It may be that many who are now helping on this revolution, are, like the promoters of the French Revolution, ignorant of the *Nemesis* they are preparing for themselves; yet the character and fate of both the French revolutionists and those of the present day has been graphically portrayed in Prov. i. 11—18, and it is said of them, "*They lay wait for their own blood: they lurk privily for their own lives.*" So it was in the French Revolution. All the leaders of the Revolution perished by the revolutionary sword or

ticians, and also by the ministers of some religious communities whose belief has been undermined, is an illustration of this. It is the natural consequence of the prevailing unbelief.

scaffold, and so, no doubt, it will be again. They will reap as they have sown in the future universal reign of terror.

From what has been said we must conclude, that the voices of the three angels which began to be heard at the French Revolution are now on the eve of their final and complete fulfilment, and that the warnings they convey have therefore become at the present moment of the most solemn and intense significance.

Immediately following the voices of the three angels, the reaping of the harvest of the earth takes place. In accordance with other Scriptures, it is the removal, just before the opening of the judgment, of all in whom the kingdom of heaven has been fully ripened (Mark iv. 26, 29). This is followed by the treading of "the winepress of the fierceness and wrath of Almighty God" (chap. xix. 15), or the judgment of the Great Day, when the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 21).

The Vials of Wrath (Rev. xv., xvi.).

This chapter introduces a new series of events, viz., the pouring forth of the vials of wrath on the apostate nations; and we are told, that those who have "gotten the victory over the Beast" are witnesses of them, and recognise the justice of the judgments, which they themselves are not subjected to.

It is not necessary to enter into a detailed description of the first five vials, but it will be observed that, at the close of the sixth vial, the warning is given, "Behold, I come as a *thief*. Blessed is he that *watcheth*, and *keepeth his garments*, lest he walk naked, and they see his shame." It is evident, therefore, that the termination of this vial is just before the opening of the Great Day which the Apostle says shall come as a *thief* in the night (1 Thess. v. 2); and that it immediately precedes the secret coming of Christ. The words of the prophecy refer us to the similar warning in Matt. xxiv., and Luke xxi., when, speaking of the time when "one shall be taken" while "the other" is left behind to undergo the judgments of the Great Day, Christ says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass."

The garments referred to are the "white garments" which

we are told are "the righteousness of saints" and which they have to buy, or obtain, from Christ (Rev. iii. 18), and the fact that some are said to defile their garments (Rev. iii. 4), shows they represent that personal righteousness, or likeness to Christ, which characterises those who are truly conformed to His image, but which careless or backsliding Christians may defile. The warning here, therefore, implies, that those who fail to keep the purity of these garments will not be counted worthy to escape the things which are to come to pass. The Great Day will overtake them as a thief, and, like the wicked servant, who says, "My Lord delayeth His coming," and like the "foolish virgins," they will be left behind.

The period of the termination of the sixth vial is also indicated by the description of the pouring forth of the seventh vial, which follows and is accompanied by the statement—"It is done," or "finished." The mystery of God, which was to be finished at the commencement of the sounding of the seventh trumpet (Rev. x. 7), is over, and the description of the earthquake and the great hail of the seventh vial, are in exact correspondence with the briefer description of the earthquake of the seventh trumpet (Rev. xi. 19), and with that of the sixth seal (Rev. vi. 12—17), both of which usher in the great day of wrath, or judgment.

It follows from this, that the preceding six vials are judgments which *precede* the resurrection and rapture of the saints, and the opening of the Great Day. They are represented as falling on those who had the mark of the Beast, and who worshipped his image, the first vial being a noisome and grievous sore which broke out on them. This, as we are dealing with the spiritual interpretation, must symbolise some great moral and spiritual evil, the symbolism being the same as that in Isa. i. 6, where the prophet, by a similar metaphor, describes the sins of Israel. It is therefore generally interpreted to represent the spirit of atheism and lawlessness which broke out in every Roman Catholic country at the time of the French Revolution, producing continual revolution, misery, and unrest, which caused them to "blaspheme the God of heaven, because of their pains and their sores, but repented not of their deeds."

It is not necessary to explain in detail the next four vials, but, as shown by many Protestant expositors, they exactly

symbolise the fearful wars which devastated Europe during nearly five and twenty years, from 1792 to 1815, and the judgments which at that time fell upon the Papacy and the Roman Catholic Church.*

But the sixth vial is descriptive of events which are taking place before our eyes, and it is therefore of supreme importance. It is poured out upon the great river Euphrates, and the waters thereof are dried up. This has been interpreted, by the majority of prophetical expositors, as indicating the gradual wasting of the peoples of the Mahommedan Empire, a certain portion of which are in the Euphrates valley. In Isaiah, "the waters of the river Euphrates strong and many," is used as a term for the peoples of the Assyrian Empire; and might therefore apply now to the peoples of the Turkish Empire, and as these are rapidly diminishing, there is some ground for the above interpretation. But it does not seem possible to accept it as the real meaning and interpretation of the symbolism used.

It would be wholly opposed to the rules of interpretation, to regard the mystical Babylon as a symbol for the Church of Rome, and the great river Euphrates, on which ancient Babylon was built, to mean something which has nothing to do with the mystical Babylon. The mystical Babylon is said to be seated on "many waters," which are stated to be "peoples, and multitudes, and nations, and tongues," and we must therefore conclude that it is the peoples who have hitherto supported the Church of Rome that are symbolised by "many waters," that is, by the waters of the great river Euphrates, and who are to be dried up. Ancient Babylon was a city of merchants, and the channel and source of its commerce and riches was the river Euphrates; and, in like manner, the peoples who acknowledged the authority of the Roman Catholic Church have been in the past the sources of its riches and power. But ever since the French Revolution, these sources of power and riches have been steadily declining, the numbers who still bow to the authority of that Church are every day decreasing, and at this moment are only a fraction of what they once were; while those who hate, and are bitterly opposed to, the pretensions of its priest-

* See Elliot, Vol. III., Part V., Chapters III., IV., V., VII.

hood are daily increasing. The waters of the great river are on the eve of being dried up.

It is said that this drying up is in order "that the way of the kings of the East may be prepared." Now it should be remembered, that we are considering the *spiritual* fulfilment of this prophecy, which portrays the spiritual forces at work in the great contest between good and evil, between God and Satan; and we must therefore interpret the preparation of the way of the kings of the East in a spiritual sense. The future kings of the East are undoubtedly Israel, the people of God, who are to be gathered out of all countries at the second coming of Christ, and restored to their own land in vast and unexpected numbers, when all will be converted to the worship of the true God, and all will know Him from the least even to the greatest. But this return and conversion must be prepared for The scattered peoples must recognise their high calling and position, and the truth of God's promises, and their hearts must be prepared to receive Christ. Rome has been the greatest enemy of the Word of God, and of the true people of God, and at the same time has been the professed representative of Christianity, which it has utterly perverted. As long, therefore, as her power and influence were predominant, all nations and people were blinded to the true Christ, and to true Christianity; and not until the influence of this false Christianity has been finally destroyed, can the truth, and the true Christ, be fully recognised, save by a few here and there. There is no question that the continuous unbelief of the Jews, during the present dispensation, has been largely due to this false idolatrous and persecuting Christianity, which has given them seemingly good cause to reject it.

Hence the full manifestation of this false Christianity in its true light, and the consequent complete destruction, or "drying up" of the power and influence of Rome, will be the spiritual preparation for the return and conversion of the chosen people of God, who will include numbers of Israelites who are not Jews. It will be shown later on that there will be a further literal fulfilment of the prophecy, when the way of the kings of the East will be prepared in a literal and material sense.

It is further said that "three unclean spirits, like frogs," issue from the mouths of the Dragon, the Beast, and the False

Prophet, and that they are "the spirits of devils working miracles, who go forth unto the kings of the earth, and of the whole world, to gather them to the battle (or war, *polemon*) of the Great Day of God Almighty."

If, then, we are living during the period of the sixth seal, and shortly before the opening of the Great Day, there are throughout the world, and in our midst, these spirits of evil influencing and hypnotising men, in order to induce them to break forth into open war and rebellion against God. It is another aspect of the war now going on against the witnesses, and is clearly the preparation for the full and complete fulfilment of the second Psalm: "Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Christ (or Anointed), saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision," etc. (Psa. ii. 1—4).

It is important to consider the nature and characteristics of these spirits of evil. The *Dragon* formerly included the nations and peoples which constituted the Roman Empire in its Pagan form, but these are at this time represented by the Beast of Rev. xvii. The Dragon, therefore, must here be regarded as primarily he who is called the Devil and Satan, but the symbol must also include those, of whom there are many, who are seeking to re-introduce the rites and doctrines of the ancient Paganism, and who must, therefore, be regarded as his particular followers.

The spirit which proceeds from this source must be one that chiefly aims at producing unqualified hatred and rebellion against God, and this is just what we see in the virulent and unreasoning atheism of many, and in the attacks made upon the character of God as revealed in the Bible. We refer not merely to the state of things among the ignorant and deceived masses on the Continent, some of whom, as in Italy, can find no words too bitter to express their hatred of God; for it is equally evident among many of the better educated, even in this country, whose language, although more restrained, betrays the same animus. Besides these open attacks, there are other more insidious methods used. These, by ignoring the justice of God, and by representing Him to be all mercy, a Being who loves the wicked equally

with the righteous:—by declaring that a God who could cast the wicked into hell must be a demon, and that the righteous judgments of God described in the Old Testament are merciless cruelties, which must be rejected as incredible, —are gradually begetting a feeling of hatred for the true God in the minds of multitudes, who have been induced to believe in the false and wholly anomalous Being thus presented to their minds. In these, and other ways, every kind of means are being adopted to distort, exaggerate, and misrepresent the acts and words of the God of the Bible, in order to create hatred of Him.

From the Dragon or Satan who was a murderer from the beginning, must also proceed that envy and hatred which is being engendered in the masses against the upper and ruling classes, and which is to break forth in a world-wide revolt and reign of anarchy and murder at the sounding of the last trumpet. The revolt against God is, as we have seen, the preparation for this revolt against, and hatred of, their fellow men.

The "*Beast*," out of whose mouth another spirit of evil issues, is clearly the Beast in its present form when it "is not," that is to say, when the peoples and nations of the Roman Empire, separated from each other, do not exist in a homogeneous form as an empire; and it is the Beast in *this* form which, as already shown, is making war against the witnesses,—that is, using every means to overthrow the authority and inspiration of the Bible. The attacks made upon it are, for the most part, founded on mere assertion or sophistry; and yet, so bitter is the animus of those who make them, that, even when disproved and exposed, they are unblushingly reiterated. It is these people who, having rejected God, are without any moral restraint, and seeking only the satisfaction of their malignant passions, have become lawless and filled with envy and hatred of others, and who, in various ways and in different degrees, are hurrying forward the Great Revolution. This is the spirit which is issuing from the mouth of the Beast, and which, like the previous one, is preparing the nations of the world for universal revolution and open rebellion against God.

The False Prophet is shown by chap. xix. 20 to be the two-horned Beast of chap. xiii., which represents the priesthood and Jesuits of the Church of Rome, and the multitude

of false prophets and teachers who, acting in unison with them, are endeavouring to promote superstition, false religion, and idolatry, chiefly by inculcating the worship of the dead, which is also the object of spiritualism, theosophy, and similar cults; while the avowed aim of some is to create a "Church of the future" in which the creeds of every idolatry throughout the world are to be recognised and received.

These false prophets and teachers, and more especially the Jesuits, are using every means to undermine belief in the Bible and to sow the seeds of Atheism and hatred of God, and they are also the principal agents in inflaming the masses with hatred of the upper classes in order to foment universal revolution, through which they hope to recover their dominion over the souls of men.

It will be seen that the purpose of these different agencies is identical. This might be expected, although it may be said that the Dragon spirit is more especially that which seeks to produce hatred of and revolt against God; the spirit from the Beast that which aims at lawlessness and revolution; and the spirit from the false prophet that which teaches idolatry and superstition.

It will be observed that these spirits of evil are likened to *frogs*. Now the peculiarity of frogs is, that they are silent and inactive during the *day*, but directly *night* begins to fall, they become full of life, and their croaking is heard in every pond and swamp. This exactly symbolises the character of the agents of these spirits of evil. They work in the dark, concealing their true character, and covering their teaching by a cloak of piety and honesty, suggesting and insinuating their doctrines, but seldom if ever openly proclaiming their true aims and belief.

The teaching of these spirits would appear to pervade the moral atmosphere and to be, as it were, an unseen spiritual influence silently and insensibly affecting mens' minds unconsciously to themselves and distinct from the human agencies which are also at work. Nothing is more probable than this, and that, like the unseen influence of the Spirit of God, there is an unseen influence emanating from these spirits of evil and "hypnotising" the minds of those devoid of true faith.

They are said to work miracles, and the apparent

miracles of the Roman Catholic priesthood at Lourdes and elsewhere; the wonders performed by the Spiritualists and Theosophists, who advocate intercourse with and "seeking" the dead (Isaiah viii. 19), and other doctrines opposed to the Word of God; and the cures effected by the believers in "Faith Healing" afford a seeming support to their teaching, and these signs and wonders will doubtless increase in number and significance as the time draws near.

The destruction of all belief in God, and consequent unrest, lawlessness, and hatred of all law and authority are the necessary result of these propaganda. They are moral features characteristic of the present time, and are similar to those which preceded and prepared the way for the great Revolution in France in 1789. They have now spread and are spreading throughout the world, and are daily increasing in virulence and intensity, and are evidently the fulfilment of the state of things which Christ foretold would immediately precede His second coming, as described in Matt. xxiv. and Luke xxi., which we may therefore expect will shortly become still more apparent: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring (symbolic of the masses),* men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven (symbolic of kings and rulers) shall be shaken" (Luke xxi. 25, 26).

It is evident that the expression, "*the sea and the waves roaring*," is intended to symbolise the revolutionary unrest which is gradually pervading the masses in every country. Multitudes of peoples are symbolised in Rev. xvii. 1, 15 by "*many waters*." So also in Isa. viii. 7 the many peoples of the King of Assyria are symbolised by the *waters* of the great river Euphrates. Again, in Isa. xvii. 12, which is probably prophetic of the present time, it is said "Woe to the multitudes of many peoples, which make a noise like the noise of the seas: and to the rushing of nations, which make a rushing like the rushing of mighty waters," In like manner the expression used by Christ exactly illustrates the sullen roar of anger and discontent among the masses, ever growing louder and louder, which presages the coming storm of revolution and anarchy and which is already filling the minds

* As in Isa. xvii. 12, 13.

of many with "fear" and "perplexity" on account of "the things which they see coming upon the earth."

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done" (or finished).

It is the moment when the mystery of God is finished,—the sounding of the last trump; and just as the last trumpet is followed by "lightnings and voices and thunderings and an earthquake and great hail" (Rev. xi. 19), so is the pouring out of the seventh vial.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great . . . and there fell upon men a great hail out of heaven" (Rev. xvi. 17—21).

It would appear that, while the *last trumpet* is the *signal* of the end of the dispensation, and opening of the Great Day of the Lord, the *last vial* symbolises the actual pouring forth of the judgments of God on the world during that day.

It is poured forth into the *air;* for the universal atheistic and revolutionary fury which is to break forth, will be the effect of a fearful moral pestilence pervading the whole moral atmosphere. It opens with a mighty earthquake, or revolution, the effect of which is that the great city, or mystical Babylon, is divided into three parts, and the cities of the nations fall. Interpreting these cities as having a similar signification to the Great City, it would imply, that the religious systems of every nation throughout the world will fall. The words, "And every island fled away, and the mountains were not found," seem to symbolise, like the similar symbolism of the sixth seal, a general levelling of all existing rule and authority throughout the world, as was the case in France at the Revolution of 1789, which, as in the partial and imperfect fulfilments of other Apocalyptic prophecies, must be regarded as a foreshadowing of this final and complete fulfilment.

The events of the sixth seal described in Rev. vi. 12, 13 with which the Great Day of wrath opens are also clearly the same as those of Matt. xxiv. 29, which are to immediately precede the coming of the Son of Man.

We may here ask, What is to be the fate of Britain and the Anglo-Saxon race during these events? We have seen that a great revival of faith will apparently have taken

place in Britain just previous to these events, and we may expect that this revival will naturally extend to all English-speaking peoples. Britain will also have passed through a great revolution at the same time, and will have become separated from the idolatrous Churches of Christendom; and the result of this will be, that Britain and the Anglo-Saxon race will probably at this time be the sole witnesses for God in the world. This is only what might might be expected if they should prove to be the descendants of the ten lost tribes of Israel, the chosen people of God.

It has been pointed out that, although the fulfilment of the events of Rev. x., and those of the death of the witnesses in Rev. xi., as heretofore interpreted by the events of the Reformation, is far too imperfect to satisfy the Apocalyptic description of those events, yet they must be regarded as a foreshadowing of the complete fulfilment. The period immediately before the Reformation was a seeming death of all witness for the truth. Britain was then one of the kingdoms under the dominion of the Papacy, but she began to throw off that dominion early in the sixteenth century, and this was followed by a revolution which, commencing in 1645, may be said to have been completed in 1688, the result of which was the establishment of the Protestant succession, constitutional government, and liberty, and the nourishment and growth of that love of law, order, and justice which has hitherto distinguished the British from every other people.

Hence, when the Revolution of 1789 in France broke forth, it did not affect this country; and not only was that period characterised by remarkable evangelical fervour and missionary zeal in Britain, but she became the chief oppponent of the atheistic and revolutionary forces on the Continent, and at one time stood alone against Europe in arms.

We may conclude, therefore, that the future will be a repetition of the past, and that the revived belief in God and the Bible and separation from the idolatrous and infidel churches of Christendom, just before the end, will place Great Britain in an attitude of strong antagonism to the forces of atheism and revolution which will then dominate the rest of the world. This is the more probable because the chief supporters of Rome at the present moment in this country would appear to be the revolutionary and infidel

party, and, if so, it will be that party which will be hurled from power by the revolution in which Britain effects her separation from Rome.

The Destruction of Mystical Babylon and the Rise of the Beast in its Final Form (Rev. xvii., xviii.).

The chief event which immediately follows the great earthquake, is the destruction of the mystical Babylon. "Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." The destruction is described in Rev. xviii., where it is shown that, immediately previous to it, she will have said in her heart, "I sit a queen, and am no widow, and shall see no sorrow" (Rev. xviii. 7). In other words, the destruction will come just when the priesthood and devotees of the idolatrous Church will have deemed their power established and secure. Their destruction is to be effected by the ten kings, or kingdoms, of the Beast which is to arise out of the abyss; but, when shown to the apostle, these kings are stated to "have received no kingdoms as yet" (Rev. xvii. 12, 16). By this we must understand that just as the Beast, or peoples of the Roman Empire, exist at the present moment, although not as an empire, so the ten kings or kingdoms of the Beast now exist, but not in the form they will eventually assume. The ten horns are, when shown to the apostle, *without crowns*. The description of the Beast, which is to arise out of the abyss, implies the resuscitation of the Roman Empire in its original power and extent, and these kingdoms must therefore include those of the Eastern portion of that empire.

These ten horns are to "hate the whore," *i.e.*, the mystical Babylon, and "make her desolate and naked, and eat her flesh," and finally, "burn her with fire." We see that the first portion of this "consuming" has been going on in the Roman Catholic nations of the Continent ever since the French Revolution, and the late confiscation of the property of the Church of Rome in France, is a marked illustration of this "eating of her flesh." We must conclude from this, that the final destruction of the mystical Babylon will be carried out by the kingdoms in their *uncrowned* state, that is by the revolutionary masses; that the overthrow of the idolatrous Church in Britain will be the precursor and

preparation for its overthrow throughout Christendom and the world; and that its overthrow will be the preparation for the resurrection of the Roman Empire under the final head, and in all its former power; for the seventeenth chapter foretells the rise of a new and final form of the Beast, in which form it is to go into perdition.

The Beast of Rev. xiii. symbolised the ten nations under the rule and power of the Papacy, which was supported by the two-horned Beast, or priesthood of Rome; and, just as in Rev. xii., Pagan Rome was identified with the Dragon, because subservient to his will, and the manifestation of his power, so in Rev. xiii., the ten Catholic nations, and the Papacy as their head, are identified with each other as a corporate body, and portrayed under one symbol. But in Rev. xvii. we have a new state of things, which is plainly different from, and subsequent to, the dominion of the Beast of Rev. xiii. The symbolism is changed, and the previous Catholic nations, which still constitute the Beast, are distinguished from the Papacy and the Roman Catholic Church, which they are shown supporting, and which is portrayed by a distinct symbol; and it thus exactly represents the separation which has taken place between those nations and that Church since the French Revolution, and which every day is becoming more marked and acute. Nothing could more exactly symbolise the existing state of things.

But the Beast is to arise again in all its former power for "one hour," and under a new head.

The angel, who explains the vision, tells the apostle in the first place, that the Beast has seven kings, or rulers,—of which "five have fallen, one is, and the other is not yet come, and when he cometh he must continue for a *short space*."

According to the generally received Protestant interpretation, and the authoritative statements of Livy and Tacitus, the first five heads of the Roman people were "kings, consuls, dictators, decemvirs, and military tribunes,"* while the sixth was that of the emperors, which was in its full power at the time of the prophecy. This head was wounded to death by the sword of the Goths. But the deadly wound was healed, and it lived again in the form of the Papacy, which, occupying the same position, and wielding the same power

* Elliott III., p. 99.

as that of the emperors, was merely the sixth head revived. What then is the seventh head, and what the eighth head?

Now it is clear that this *seventh* head, which was to come, and continue for a short space, is the successor of the sixth head, or the Papacy, and therefore the ruler of the Beast of Rev. xvii. which was, and is not, and shall ascend out of the bottomless pit. On the other hand, it is stated of the Beast which was, and is not, and goeth into perdition, that "he is the *eighth*," the Beast and its head being here again identified with each other. In other words, *the eighth head is also the seventh.*

Many Protestant expositors, not recognising the future revival of the Roman Empire foretold in this chapter, which necessarily involves a ruling head or king, have endeavoured to identify this final seventh-eighth head with the Papacy, or the revived head of Rev. xiii. But by no possibility can the Papacy be called an *eighth* head, and the events described in Rev. xvii. are wholly at variance with those of Rev. xiii. In Rev. xiii. the Papacy and Roman Catholic Church are shown to be all-powerful, and the ten kingdoms of the Beast, being wholly obedient to the will of the Papacy, the head and the Beast are identified as constituting one homogeneous whole. In Rev. xvii. the Roman Catholic Church is represented as separated from the Beast, *i.e.*, from the nations which had previously obeyed the will of the Papacy, while their ten kings, who receive power with the eighth head and give their power to him, are shown as hating and desolating the very Church of which the Papacy is the head. The two chapters refer to wholly distinct periods, and the seventh-eighth head is clearly quite a different head to the Papacy.

The interpretation of the seventh-eighth head has always been a difficulty to expositors, because, while the Beast has only seven heads in all, an eighth is yet spoken of. The explanation of this seems to be as follows:—

The dominion of the Papacy, or revived sixth head, was completely overthrown by the French Revolution and the events which followed it, and although its consumption is still going on, yet as a *world-power* it has ceased to exist.

Now, it was Napoleon I. who overthrew its dominion, and who, by constituting himself the head of the Church, *took its place.* He also brought under his sway the Latin nations of the Roman Empire, the peoples of which served in his armies.

He made his brothers kings of these nations, and his son King of Italy. He was also crowned with the iron crown of Lombardy, as Emperor of the Holy Roman Empire, which, under him, was for a time revived; while so complete was his dominion, that he was able at one period to close every port in Europe against Britain. Considering, then, that he succeeded the Papacy, and held for a time, in the zenith of his power, the authority and dominion formerly exercised by it, he must be regarded as the seventh head. The words also "when he is come he must continue for a *short space*," exactly describe the short-lived duration of the immense power wielded by him. Moreover, the fascination exercised by his brilliant genius, energy, and success, produced an idolatrous veneration for him among his followers, which required but little to become religious worship, and such a cult, with numerous adherents, actually exists at the present moment in France.

Yet it is the *eighth* head who is to awaken the idolatrous admiration of all whose names are not written in the Book of Life, and to finally go into perdition; and as the Beast has only seven heads, *this eighth head must also be the seventh head.* Now, it is said that he is "*of the seven*" or "*seventh*," for the Greek "*ogdoos*" means either "seven" or "seventh," and the latter is the more reasonable translation, for how could this eighth head be of, or springing from, all the previous seven heads? If then the eighth head is to be "of the seventh," or Napoleonic head, we must conclude that there will yet arise one of that family who will rule over, and wield the power of, the whole of the ancient Roman Empire.

This perfectly explains the reason why he is called the eighth head. He will really be the *revived* seventh, or Napoleonic head, but because that head has been overthrown, and has passed away for the time, he will also be, and it was necessary to distinguish him as, an *eighth head.*[*]

This seventeenth chapter therefore foreshows that during the Great Day of the Lord, there will arise a final king of the reconstituted Roman Empire, who is to "make war against the Lamb," or in other words to be the leader of the kings of the earth, who are now being "gathered to the war of the Great Day of God Almighty." Moreover, it seems evident

[*] This will be more fully explained in the literal interpretation, Chap. XXI.

that this last personal anti-Christian king is the same as the king described in Dan. xi., the head of "a league" of nations, who "does according to his will and exalts and magnifies himself above every god," and makes war against the people of God during the last seven years, but who shall "come to his end, and none shall help him." He must therefore be the same as the chief prince of Meshech and Tubal, who leads a final mighty expedition against Israel, and who, with his hosts, is utterly destroyed; the events described in Ezekiel xxxviii. and xxxix. being exactly similar to the great battle of Rev. xix., in which the Beast and his armies are similarly destroyed.

The only other point requiring notice is, that the False Prophet, or two-horned Beast representing the priesthood of Rome, is said in Rev. xix. 20 to be taken with the Beast, and cast into a lake of fire. This implies that the judgment on the priesthood, who have been the chief agents in deceiving the nations, will not wholly take place at the overthrow of the mystical Babylon, or Roman Catholic Church. For that overthrow is to be the immediate consequence of the great earthquake of nations and peoples which is the *opening event* of the Great Day, while the destruction of the Beast and the false prophet is its *closing scene*. Now, it is evident that a large proportion of the members of a powerful secret society like the Jesuits, who are, at the present time, the real supporters of the Papacy and Roman Catholic Church, may find means to escape the destruction which is to overwhelm that Church.

Moreover, it is implied by Rev. xix. 20 that the False Prophet, *i.e.*, the priesthood, are to take the same measures to support the worship of the final form of the Beast that they did in the case of the Beast of Rev. xiii., verses 13, 14, and therefore the words in chapter xiii., while they especially refer to their action with regard to the Papacy, will equally apply to their action with regard to the final form of the Beast. For, as we shall now point out, every word of the prophecies descriptive of the Papacy will equally apply to the final personal Antichrist; the former being a type, or foreshadow, of the latter, and the preparation for him, while the people who have received the "mark" of the former will be the worshippers of the latter.

The spiritual fulfilment indicates certain leading features

which are to characterise the Great Day of the Lord. Firstly, the great earthquake of nations, which overthrows all existing rule and government, and introduces a state of anarchy and the rule of the masses (Rev. xvi. 17—20). Secondly, the complete destruction of the Roman Catholic Church, and of all existing religious systems (Rev. xviii.). Thirdly, the reconstitution of the Roman Empire under a final head, or personal Antichrist, who makes war against the Lamb (Rev. xvii.). Fourthly, the final destruction of the Antichrist and his armies at the second coming of Christ (Rev. xix. 11—22).

But for the details of these and other events of the Great Day we must look to the *literal* fulfilment of this and other prophecies.

CHAPTER XVIII.

The Literal Fulfilment.

Evidence in Proof of the Literal Fulfilment.

There have been many Protestant students of prophecy who have altogether refused to recognise a *future literal* fulfilment, and their seeming justification for this has been,—firstly, that the prophecies have been clearly and unmistakably fulfilled in the *spiritual* history of the dispensation; and, secondly, that the Jesuits, and other agents and sympathisers of Rome, have made use of the evidence in favour of a *future* fulfilment, in order to deny and repudiate the past spiritual fulfilment altogether, and thereby turn aside the force of its indictment and its revelation of the true character of the Papacy and Church of Rome.

It was natural that, to many sincere Christians, the literal fulfilment should seem to be entirely discredited, when it was supported by advocates who were actuated by the desire to blind Protestants to the evil of Romanism.

But in spite of this, those who repudiate the literal fulfilment, and fail to recognise that *both* fulfilments may be equally true, are really giving their opponents a powerful weapon against them. For, while nothing can overthrow the fact, that the prophecies *have been* fulfilled, and are exactly descriptive of the spiritual history of the past dispensation, the evidence that there must be a *future* literal fulfilment of the same prophecies appears to be incontrovertible. Moreover, there is an important reason and necessity for this final literal fulfilment, which will be referred to later on.

The Prophecies of Daniel.

The eleventh and twelth chapters of Daniel are stated to be a description of the events which were to befall the people of Daniel, *i.e.*, the people of Israel, "in the *latter days*" (Dan. x. 14). The prophecy opens with the description of the division of the Empire of Alexander the Great into four kingdoms, viz., Macedon under Cassander, Thrace

under Lysimachus, Syria and Asia Minor under Seleucus, and Egypt under Ptolemy. Syria was to the north and Egypt to the south of Palestine, and were the kingdoms therefore which had especial influence on the fortunes of the Jews and they are referred to in the prophecy as "the King of the North" and "the King of the South." The various kings of the North, in the subsequent prophecy, are shown by past history to have been the kings of Syria, while the king of the South is expressly stated to be the King of Egypt (chap. xi. 6, 9). Only those particular kings of the North and South, however, who affected the fortunes of Israel are referred to in the prophecy, all others being ignored.

The history of each successive king is introduced by the words "in his estate," *i.e.*, "in the place and position of" the former king, and that of the last king of the North, who is described as "a vile person," and whose power arises out of small beginnings, commences at verse 21, from which the history is continuous to the end of chapter xii., which brings us to the close of the age and the time of the resurrection of the just.

This shows that the full and complete fulfilment of the prophecy cannot, as some have supposed, apply to Antiochus Epiphanes. His actions were, no doubt, a primary fulfilment, foreshadowing the final and complete fulfilment, and they correspond to the words of the prophecy to the end of verse 30, but after this the correspondence ceases. The prophecy, as specifically stated (verse 40), refers to "the time of the end," and to the time of Israel's last great trouble (chap. xii. 1) and their final deliverance at the second coming of Christ, in accordance with the numerous other predictions of these events by the prophets.

The last king of the North is first shown becoming strong with a small people, then attaining the headship of a *league* of nations, and then attacking, and through treachery completely defeating the king of the South. In verse 29 he is described as again attacking Egypt, but is prevented by "*the ships of Chittim,*" evidently a powerful fleet of men-of-war. Therefore he is greatly angry, and his indignation is directed against the Holy Covenant, and apparently, in consequence of the treachery of those who forsake that covenant, he gains possession of the Holy Land, "pollutes the sanctuary of strength, takes away the daily sacrifice,"

and places "the abomination that maketh desolate" in the Jewish temple or sanctuary. After this he attains supreme power, does "according to his will," and "exalts and magnifies himself above every god." It is evident that he is the last personal Antichrist, and head of the revived Roman Empire, which the spiritual fulfilment of the Apocalypse shows must arise again.

From the above, it is evident that the events described are during the last week or seven years of Israel's history, referred to in the prophecy of Dan. ix., when the old covenant will have been confirmed with the Jews who have returned to Palestine, when the Temple, "the sanctuary of strength," has been restored, and the ritual sacrifices have been re-established, only, however, to be taken away or "caused to cease" in the middle of the week by the anti-Christian king (Dan. ix. 27, xi. 31).

It should be remarked that in the prophecies of the last days, not a single modern nation is mentioned, and all the actors in the great events of those days are spoken of as the ancient nations. But as it is evident that the chief actors in those events will be the modern nations of Europe, that is, of the future revived Roman Empire, we are forced to conclude that the modern nations represent the ancient nations, either because they possess certain characteristics by which they may be identified with the ancient nations, or because they are the lineal descendants of those nations, although, as might be expected, they have lost all memory of their origin. For nothing is more certain than that in the constant migrations of nations which have taken place during the last twenty-five centuries all national records would be speedily lost, while the names of the nations migrating to new countries would repeatedly change, and this would effectually obliterate all memory of their origin.*

Now it is very evident that the king of the South, or Egypt, must represent a great and formidable power, and the *only* power which apparently makes head against this last mighty anti-Christian king; and as we can hardly doubt that Egypt at that time will be the exclusive possession of *Britain*, it seems difficult to avoid the conclusion that the British in Egypt are here indicated. This would fully explain the existence of such a powerful opponent of the Antichrist.

* See Appendix C. as to which nations this prophecy refers to.

For, as we have seen, Britain, including her Colonies, and probably the United States, would appear to be the sole witnesses for God, and therefore the sole antagonists of the Antichrist in these last days. In like manner, we may conclude that "the ships of Chittim," which come to the assistance of Egypt and prevent the invasion of the King of the North, and which evidently represent a great naval power, can only be those of Britain.

The next important event in the prophecy is, that at "the time of the end," or apparently the last year of the seven years, the King of the South shall "push at" the King of the North, possibly with the object of delivering the Jews in Palestine from his yoke; but that "the King of the North shall come against him like a whirlwind, with chariots and horsemen and many ships" overflowing all resistance, entering also into the glorious land, or Palestine, and overthrowing many countries, Egypt included. This second crushing defeat of the King of the South would seem to mark the culmination of the King of the North's power, for soon afterwards "tidings out of the East and out of the North trouble him," intimating that some formidable forces have arisen in those parts to dispute his dominion. Therefore it is said "he shall go forth with fury to destroy and utterly to make away many."

We are also told that he shall "plant the tabernacle of his palace between the seas in the glorious holy mountain," or the Holy Land. These two seas can only be the Mediterranean and Red Sea, and it would, therefore, appear that he will take up his position somewhere to the south of Jerusalem, probably in the land of Idumea (see Isa. xxxiv.).

It is added that at that time, "the time of the end," or the last 360 days, "there shall be a time of trouble such as never was since there was a nation to that same time." * Now this time of trouble is clearly what the prophet speaks of as "the time of Jacob's trouble" (Jer. xxx. 7), and must be that described in Zech. xiii.—xiv., when "two-thirds of the people in all the land shall be cut off," and Jerusalem is to be taken, "the houses rifled, the women ravished, and half the city is

* It may be observed that the great persecution of the witnesses of Jesus took place at or about the time of the Reformation and continued in the case of some countries to the time of the French Revolution. This would correspond with "the time of the end" in the literal fulfilment.

taken into captivity." The Prophecy of Jeremiah states, however, that this time of trouble will be experienced by both Israel and Judah.

It will be seen that the prophecy in Dan. xi. only gives an outline of the Antichrist's actions, and merely in connection with Egypt and the Holy Land; yet this much is clear, that his fury and animosity is mainly directed against the Holy Covenant, and against the Jews as the people of that covenant. It would also seem, that his chief opponent, and the ally of the Jews, is to be Britain, as the possessor of Egypt; and considering the present extent of Britain's Empire, and the power that her Colonies may have attained by that time, it is quite conceivable that, although defeated in Egypt, the tidings out of the *East* and out of the *North*—clearly two distinct localities—may be due to the fact that the whole forces of the Empire will have been concentrated in Britain on the north, and India on the east, to contest the sovereignty of the world with the hosts gathered against Jerusalem under the Antichrist in the last great battle of the world's history. It is added of the King of the North, "He shall come to his end, and none shall help him."

The point, however, to be observed is, that the prophecy continues in a regular sequence of events to the end of the twelfth chapter, and that in this chapter it is stated, that from the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate, alluded to in chapter xi. 31, shall be 1,290 days, with a final period of 45 days, while the period during which Israel is to be under the dominion of the Antichrist is to be "a time, times and a half," or 1,260 days, which also evidently dates from the taking away of the daily sacrifice.

These periods have been shown to be exactly fulfilled by events in the Christian dispensation during the corresponding number of *years*, and nothing can set aside that fulfilment. Yet it is equally certain that they refer, *literally*, to the taking away, by the final Antichrist, of the ritual sacrifices which are to be restored by the Jews at Jerusalem at the beginning of the last seven years, and to the time of trouble through which Judah and Israel will have to pass under his dominion, and nothing can set aside this interpretation of the prophecy in Dan. xi. and xii.

It is thus clear that while, on the one hand, these periods

of days, as symbols of *years* apply to the anti-Christian dominion of the Papacy, they apply equally, as *literal days*, to that of the final Antichrist. It follows, therefore, that the prophecy of the little horn of Dan. vii., whose dominion is also for 1,260 days, must have a corresponding double fulfilment, and that when days are to be understood as *literal* days in one prophecy, they are to be understood as literal days throughout the other prophecies. It equally follows that the prophecy of the Beast of Rev. xiii., whose identity with the little horn of Dan. vii. is clear, and whose dominion is also for 42 months, or 1,260 days, must have a similar literal fulfilment; and that both, in their literal fulfilment, refer to the final personal Antichrist described in the prophecy of Dan. xi.

Moreover, what is said of the final Antichrist of Dan. xi. is said of the anti-Christian power described in the other prophecies. Just as the King of the North is said to "exalt himself, and magnify himself above every god, and speak marvellous things against the God of gods," so the little horn of Dan. vii. speaks "great words against the Most High"; and the Beast of Rev. xiii. "opens his mouth against God to blaspheme His name, and His tabernacle, and them that dwell therein," and all three equally persecute and wear out the people of God.

It will be seen also, that the events of the latter half of the last seven years of the history of Israel, described in Dan. ix. 27, are the same as those of the last three and a half years of the dominion of the personal Antichrist described in Dan. xi. and xii.

In Dan. ix. 27, it is said that at the beginning of the last seven years, "He (Christ)* shall confirm the covenant with many, and this confirmation of the covenant necessitates the previous return of Jews to the Holy Land, and the restitution of the ritual sacrifices. In Dan. xi. these ritual sacrifices are shown to be in existence, the Temple restored, and Palestine in the occupation of the Jews. In Dan. ix. 27, it is said that in the midst of the week, or three and a half years before the end, He shall cause the sacrifice and oblation to

* The person referred to by the personal pronoun in these prophecies is not always clear, but the rule would appear to be, that it refers to the principal person previously referred to, who in this case is clearly the Messiah, nor could anyone but God confirm such a covenant.

cease. Now Christ did this in a *spiritual* sense, by the sacrifice of Himself on the Cross at the end of His three and a half years' ministry, by which He abrogated the ritual sacrifices and oblations which had been types of His own sacrifice. But it would appear that in the middle of this last seven years He will do so, in a *literal sense*, by allowing His people to fall under the power of the Antichrist who, as shown in Dan. xi. 31, takes away the daily sacrifice three and a half years before the end (Dan. xii. 7). In both Dan. ix. and xi. this is followed by the overspreading of abominations, or the setting up of the abomination of desolation (Dan. ix. 27, xi. 31), showing that the two prophecies refer to the same events.

As it seems evident that there is to be an exact correspondence between the events of the *last* 1,260 *years* and the *last* 1,260 *days*, we may conclude that there will be also a similar correspondence between the *first half* of the last "seven times" of *years*, or 2,520 *years*, and the *first half* of the last "seven times" of *days*, or 2,520 *days*.

The beginning of the 2,520 *years*, 747 B.C., marked the rise of the Gentile idolatrous powers who were to be the oppressors of the people of God, both Jew and Christian. This was followed, 536 to 445 B.C., by the return of a portion of Israel to the Holy Land, the rebuilding of the Temple, and the restoration of the ritual sacrifices, and it appears that exactly similar events are to mark the commencement of the 2,520 *days*.

We may therefore assume that the *first appearance* of the last personal Antichrist, the mighty King of the North, who, in the literal fulfilment, corresponds to the successive Gentile idolatrous powers of the past, will be at the commencement of the last seven years. The *Papal* Antichrist did not indeed arise into power until 1,260 years after the rise of the first Gentile power, but the foundation of Rome, the seat and centre of the Papal power, exactly synchronised with the rise of the last Babylonian Empire under Nebuchadnezzar, or about 753—747 B.C.; and as the power of the final Antichrist arises from small beginnings we may presume that his first appearance in Syria or Asia Minor, as described in Dan. xi. 21, will be at the corresponding period, viz., the commencement of the last seven years, or three and a half years before he attains full dominion. This would be about two years *before the opening of the Great Day*, and the resurrection of the just, and, therefore, an event which would be recognisable before that day.

It is also what we might expect; for the break up of the Turkish Empire about 1913—17 A.D. would offer the opportunity for forming a separate sovereignty of Syria which could not be effected while that empire was in existence. It is also evident that the events described in Dan. xi. 21 to 30 are previous to the taking away of the daily sacrifice, and that the two invasions of Egypt will probably take place during the first year and a half of The Great Day.

These conclusions are confirmed by the statement of the Apostle, in his Epistle to the Thessalonians, where he says, "Let no man deceive you by any means. For *that day* (the day of the Lord) shall not come except there come a *falling away* first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or is worshipped," etc. No doubt this applied exactly to the apostasy in the fourth, fifth, and sixth centuries, which prepared the way for the rise of the Papal Antichrist, to whom every word referring to St. Paul's "Man of Sin" strictly applies. But, as we have seen, there is to be a final, and still more marked, "*falling away*" just before the opening of the Great Day, the signs of which are sufficiently evident all around us; and this "falling away" is clearly the more exact and complete fulfilment of the Apostle's prediction. Therefore, the revelation of the final Antichrist, which is coupled with this "falling away," must take place at about the same period, and *before* the opening of the Great Day. But although the revelation of the final Antichrist at this time will be sufficient to convince all true Christians of his identity, and thereby enable them to recognise that the day of the Lord is close at hand, the proofs may not be sufficiently clear to convince others; and it is evident that the period of his full revelation will not be until immediately before the last three and a half years, or at the time corresponding to the rise and manifestation of the Papal Antichrist.

As it is plain that there will be a correspondence between the events of the last 2,520 years, and those of the last 2,520 days or seven times, it is probable that there will be a similiar correspondence in the events preceding those periods. For it would seem that the Jews will return to the Holy Land at the death of the witnesses, and the close of the Times of the Gentiles, and this we have seen will be about four and a half years before the opening of the Great Day,

and two and a half years before the confirmation of the covenant. This additional two and a half years previous to the covenant appears to exactly correspond to the previous history of Israel from its first appearance as a nation. See table below.

Past History.			*Future Fulfilment.*		
B.C.		Years before second coming of Christ.		Days before second coming of Christ.	
				Yrs.	Days.
1572	Exodus from Egypt and first appearance of Israel as a nation	3487	End of times of the Gentiles and Reconstitution of the Jews as a nation in the Holy Land	9	202
1006	Building of Temple	2928	Building of Temple ...	8	8
747	Formation of Babylonian Empire under Nebuchadnezzar	2664	First appearance of final Antichrist ...	7	110
721	Rejection of Israel by God. The covenant broken	2638	Renewal of Covenant...	7	83
458	Restoration of the Sacrifices ...	2375	Restoration of Sacrifices	6	185
A.D.	... ...	1917	Resurrection of the Witnesses (about)	6	22
31	Resurrection of Christ	1886	Resurrection of the Just	5	61
70	Destruction of Jerusalem	1847	Opening of the Great Day	5	22
582	Taking away of Daily sacrifice ...	1335	Sacrifices made to cease	3	240
1917	Second Coming of Christ	0	Appearing of Christ ...		0

The Little Horns of Dan. VII. and VIII.

If the other prophecies are to have a literal fulfilment referring to the final Antichrist, that of Dan. vii. and viii. must have similar fulfilments and will throw further light on his actions. The little horn of Dan. vii., therefore, in the literal fulfilment, represents the final Antichrist, who is to arise amidst the ten kingdoms of the revived Roman

Empire, but as these ten kingdoms will not be fully revealed until shortly before the final Antichrist's dominion we can only suggest what they will probably consist of.

They appear to be:—1, Britain, for a certain period; 2, France, with Belgium and, perhaps, Switzerland; 3, Spain; 4, Portugal; 5, Italy; 6, Austro-Hungary; 7, Thrace, consisting of Servia, Bulgaria and Roumelia to the Sea of Marmora; 8, Greece, with Macedonia; 9, Syria and Asia Minor; 10, Egypt; the last four constituting the four kingdoms into which the Empire of Alexander the Great was divided, and ultimately formed part of the Roman Empire. The Roman Empire, however, at its greatest extent was limited on the East by Armenia, the Northern part of Mesopotamia, and Syria, and never extended over the regions to the East conquered by Alexander the Great. We may presume, therefore, that the actual Empire, or the ten kingdoms constituting the power of the final Antichrist, will be similarly limited, although from Dan. viii. 9, where it is stated that the little horn is to "wax exceeding great toward the South, and toward the East, and toward the pleasant land," it would appear that the Antichristian King will obtain dominion for a time over the countries to the East.

We find that the "little horn" of Dan. viii. is to arise in one of the four kingdoms into which the Empire of Alexander the Great was divided (Dan. viii. 9), and as the prophecy shows that the final Antichrist is to be King of the North, *i.e.*, Syria and Asia Minor, it is clear that he will arise in that kingdom.

In the *spiritual* fulfilment of Dan. viii. it was shown, that the host of heaven and the stars, which this "little horn" casts to the ground and tramples upon, can only be symbols for earthly rulers, and in the *literal* fulfilment it is equally necessary to interpret them in a similiar way, for it is quite impossible to understand these words of the prophecy in the *letter*. These rulers, as before shown, are to be given over to his power "because of transgression against the daily sacrifice." This clearly indicates that, in the literal fulfilment, the host, and the prince of the host, and the stars, must represent the king and rulers of the professing people of God, whether Jewish or Christian, and that it is they who transgress against the truth; for the rest of the world will be openly hostile to it.

The people of God at this time will be represented by the restored Jews in Palestine, and, as already pointed out, by the British nation so far as Europe is concerned. This accords with, and explains, the reason of the reverses which are shown in Dan. xi. to befall the British in Egypt, and possibly elsewhere, and the Jews in the Holy Land. We must therefore conclude that, not only will there be those amongst the Jews who "forsake the holy covenant" (Dan. xi. 39) but that in Britain also, where the principal witnesses of God in the last days will be found, there will be many who will transgress against the daily sacrifice (or the great truths of Christianity), which had shortly before been restored.

But, if so, the prince of the host and the stars must represent the king and great rulers or chief men of Britain, rather than of the Jews, who, it would seem, will be under the protection of Britain. In short, if, as the spiritual fulfilment seems to indicate, the British and Anglo-Saxon race are to be the chief, and probably the only representatives, besides the Jews, of the people of God during the last days, it would seem that they must be included among those who are spoken of as "The mighty and the holy people," who are to be the objects of the enmity of the little horn. But the mighty and the holy people are plainly Israel. The evidence of this intimate relationship between Israel and the British demands especial notice.

CHAPTER XIX.

Israel and Britain.

The evidence that in Britain alone, of all the nations, there is to be a Reformation and revival of belief in the Bible which results in her separation from the atheistic and idolatrous nations of the world, and that this is to take place just before the opening of the Great Day indicates, not only special design on the part of God, but that the British are to be the chosen witnesses for God, while the rest of the world is convulsed by anarchy, and is in open rebellion against Him. It implies, as we have said, that Britain will be the chief opponent of the future Infidel King, and that the chief witnesses and martyrs for the Truth will be the British and Anglo-Saxon race.* But if so, the British will occupy the position which the prophets assign to *Israel* in the last days. In fact, it seems to indicate, as believed by many, that the British are Israel.

The question is important, as it throws much light on the prophecies of the future, and we therefore propose to give some of the reasons which have led many to conclude that the British are the descendants of those Ten Tribes of Israel who were cast away and rejected as the people of God twenty-five centuries ago. †

From the time of the separation of the Ten Tribes from those of Judah and Benjamin, they are spoken of as distinct nations by the terms of "Israel" and "Judah," or "The House of Israel" and "The House of Judah," and it is distinctly stated that this national separation was to be retained until the time of their long-foretold restoration to their own land, when they are to be *re-united* as "*one nation under one King*" (Ezek. xxxvii. 16—28).

* It is presumed that the Reformation and revival of belief in Britain will equally affect her Colonies and the United States of America.

† See for a short statement of the principal evidences on this subject, "Israel in Britain," price 3d. Robert Banks & Son, Racquet Court, Fleet Street, E.C.

The Jews scattered throughout every nation are well known to everyone, and it follows therefore that Israel *must exist at the present moment as a separate and distinct nation*, although, like other modern nations, it may have forgotten its origin and be now known under another name.

Judah, although taken captive to Babylon, was never cast away as the people of God, but Israel was to be utterly cast away (Hosea i. 6—9). Nevertheless it is added—"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, it shall be said unto them, Ye are the sons of the living God" (ver. 10).

This restoration to the favour of God implies a reformation on their part, and the prophet states that this reformation would take place *in the latter days*, and that after being for many days without the ordinances of religion, they will "*return and seek the Lord their God and David their king, and shall fear the Lord and His goodness in the latter days*" (Hosea iii. 4, 5).

The whole number of the Jews scattered throughout the world is estimated to be twelve millions at the most. Where, then, is the nation of Israel whose numbers "*cannot be numbered nor measured?*"

The promise was made to Jacob that his seed should be as "*the dust of the earth*," and become "*a nation and a company of nations*," and this was to be especialiy fulfilled in the descendants of Joseph, and more particularly in those of his younger son Ephraim, who were to become "a multitude," or "*an assembly of nations*" (Gen. xlviii. 19). This was never fulfilled previous to the casting away of the Ten Tribes, nor can it refer to millennial times, when Israel and Judah are to form "*one nation under one king*."

Jacob is also told that his seed should "*spread abroad to the east, and to the west, and to the north, and to the south*" (Gen. xxviii. 14), indicating *vast colonial expansion*. This is also especially predicted concerning the descendants of Joseph. "*His horns are like the horns of unicorns, and with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh*" (Deut. xxxiii. 17). The prophecy not only indicates great expansion all over the world, but great military power.

This is equally implied by the prophecy of Balaam: "*He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted*" (Numb. xxiv. 7). If, then, these prophecies must be fulfilled in pre-millennial times this great nation must be in existence at the present moment.

There is only one nation and race in the world which fulfils these predictions, and that is, Britain and the Anglo-Saxon race. Britain and her colonies constitute "*a nation and an assembly of nations.*" They have "*spread abroad*" all over the earth, "*to the east, and to the west, and to the north, and to the south.*" They have "*pushed the people*" aside who opposed them. Their "*seed is in many waters,*" and their Kingdom or Empire has been "*exalted*" over all other kingdoms.

We may also refer to the exceptional blessings and prosperity, above those of all other nations, promised to the descendants of Joseph, and which have been so remarkably fulfilled in the case of Great Britain, but in no other nation.*

We have seen that there are strong reasons for concluding that the period of Israel's rejection and abasement was to be exactly seven times of years, or 2,520 years; and it has been shown that the commencement of Israel's abasement, which was also that of the rise of the first of the four great Gentile Powers, has been followed exactly 2,520, or seven times of years, afterwards by the gradual abasement of the last of those Powers, and the simultaneous rise of *the British and Anglo-Saxon race* to be great world-Powers, who therefore *occupy the precise position which Israel should occupy.* This in itself is a weighty evidence that the British and Israel are one and the same people, and taken in conjunction with other evidence it appears conclusive.

It was also foretold that there was to be a great religious awakening in Israel, and that they were to "fear the Lord and His goodness in the latter days." This is exactly what has taken place in Britain. After centuries of ignorance, and of following one or other of the idolatries of the Gentiles, they cast off, or began to cast off, those idolatries in the sixteenth century; and in 1547 Edward VI., the first Protestant King of Britain, ascended the throne exactly 2,520 years after the accession in 975 B.C. of Jeroboam, who

* Deut. xxxiii. 14—17.

"*made Israel to sin,*" *and was the primary cause of the downfall of the nation.* For 1,547 + 975 − 2 = 2,520. Since the reign of Edward VI. there have been those relapses and set-backs which are characteristic of all great moral revolutions, but the progress of the nation has been steadily upward. Nor is this neutralised by the fearful falling away of the present day. Both in the individual and in nations grievous falls, by manifesting the evil of sin, are often the preparation for deep repentance and great revivals. There can be little doubt also that this falling away has been organised by the secret agents of Rome, and that when the eyes of the people have been opened to the true character of those who have deceived them, the reaction and revival of belief will be doubly strong.

The British thus fulfil all that was foretold of Israel, and when the historical evidence is also considered, it seems difficult for any honest mind to avoid the conclusion that the British must be the descendants of those Ten Tribes of Israel who were carried captive to Media twenty-five centuries ago. This historical evidence may be shortly summarised as follows :

The three tribes of Reuben, Gad, and the half-tribe of Manasseh were first carried captive about the year 740 B.C., and placed in Media, and about twenty years later the remainder of the Ten Tribes were taken away and placed in the same locality. It can be shown that about 670 B.C. two bodies of people, *the first and smaller body consisting of three tribes,* migrated from the north of Media to the northern shores of the Euxine and Caspian Seas, and various Assyrian and other inscriptions prove that they were Israelites. It can also be proved, and indeed is generally admitted, that these people migrated from Scythia shortly before the beginning of the Christian era to Western Europe, and were the progenitors of the British race. *

There is one feature which has characterised the people of God in all ages—they have been subjected to the hatred of the rest of the world. This is, no doubt, most marked in true Christians, of whom Christ said, "Ye shall be hated of all men for My name's sake" (Matt. x. 22) ; but the hatred

* For the full evidence on this point, see "Israel in Britain," price 3d. Robert Banks & Son, Racquet Court, Fleet Street, E.C.

was also manifested towards Israel as a nation. The surrounding nations never lost an opportunity of attacking them, and rejoiced at and assisted in their overthrow (Amos i; Obad. 10—14). The remarkable hatred which has pursued the Jews to this day is another instance, and this hatred is most bitter in idolatrous nations—that is, in those who are most opposed to God.

The underlying cause of this hatred appears to be envy and jealousy of a people who possess the favour of God, but it is also due, in many cases, to the protest, whether silent or open, of the non-idolatrous nation against the idolatrous nations. It would appear that Great Britain has long been subjected to both these causes of hatred.

The remarkable way in which she has been favoured by God, and given riches and a great Colonial Empire, has undoubtedly excited the envy and hatred of other nations, and of Germany in particular, although this hatred was just as manifest in France only a short time ago. In short, the storm of hatred, slander, and vituperation which burst forth against Britain all over the Continent at the time of the Boer war, shows what a deep-seated animosity may underly the surface in the case of a large proportion of the Continental peoples.

But a still more potent cause of this animosity is the Protestantism of the British. It is the cause of the most bitter hatred on the part of the hierarchy and Jesuits of the Church of Rome, who, in consequence, will never be satisfied until they have "subdued" the British race, or "bent or broken" it to their will. Nor can it be doubted that the Boer war was brought about by their secret emissaries in the Transvaal, while the storm of slander and falsehood which broke out on the Continent at the same time was avowedly organised by them for the purpose of inducing two or more nations to combine against and crush this country while her troops were away in South Africa.* This hatred slumbers, indeed, for the present, but it is only too evident that it exists, and may at any moment be called forth into dangerous expressions by the same agencies as before.

This hostility is strongest in Germany, and, although public expression of it has been for the time officially suppressed, it

* See, for full evidence on these points, "The Death of the Witnesses," pamphlet by Author, price 6d., Chapters V., VI.

is nursed by the ambitious "Pan-Germanic League," and is supported by the mass of the population, while behind all are the numerous secret agents of Rome controlling the greater portion of the Press, and able, at the required moment, to inflame and direct public opinion. Nor can there be any doubt that Rome and the Jesuits regard Germany as the means by which they hope to carry out the policy laid down by Cardinal Manning of crushing Great Britain by the sword of other nations. The Jesuits have also, by their secret intrigues and influence in Britain itself, succeeded in getting our defences so reduced or kept down that all obstacles to a successful invasion by Germany have been practically removed.

The most marked characteristic of Rome's hatred of this country was the campaign of falsehood, slander, and *reviling* at the time of the Boer war, and their *plottings* for our destruction by a coalition of two or more European Powers, and *this was at the time when the overflow of population from Britain to the Colonies was at its height.*

Now the patriarch Jacob, on his death-bed, foretold that this was exactly what would befall his descendants in the last days, and under exactly similar circumstances. He had assembled his sons in order, he said, "that I may tell you what shall befall you in *the last days*"—the days in which we are now living (Gen. xlix. 1).

It is his prophecy regarding the descendants of Joseph to which we refer.

Joseph's two sons, Ephraim and Manasseh, on account of the vast numbers which their future descendants would attain, were to become the chief representatives of Israel, but the descendants of Ephraim were to far exceed those of Manasseh, and on this account the prophets constantly speak of the people of the Ten Tribes as "Ephraim" as being the chief representative of those tribes. It was Ephraim, also, who was to become "a nation and a company of nations," which exactly describes Great Britain and her colonies at the present day.

The patriarch said: "*Joseph is a fruitful bough: even a fruitful bough by a well whose branches run over the wall.*"

This evidently refers to great colonial expansion in consequence of increase of population, and is exactly descriptive of Great Britian at the present day. The tide of emigration

from this country, in consequence of the rapid increase of population, steadily increased during the latter half of last century, by means of which our former weak colonies became powerful nations, thereby exciting the envy and jealousy of other nations. The emigration reached its full height at the end of the last century, or at the time of the Boer war, and this, if the British are Israel, must therefore be regarded as the time foretold by the prophecy.

The patriarch goes on to say: "*The archers have sorely grieved and shot at him and hated him.*"

The literal translation of the latter verse in the Septuagint is: "*Against whom assiduously plotting, they reviled him, and the Lord of the archers pressed hard upon him.*"

It is probable that both versions express what Jacob actually said, the one being an amplification and explanation of the other. This is the character of the different versions of Christ's discourses, one evangelist stating what another omitted, or what Christ said on the same subject on another occasion and in explanation of it.

It is evident that the prophecy foretells a time in the history of Joseph's descendants of the greatest and most critical importance, when, in spite of its previous power and prosperity, the nation will be brought by the secret plottings of its enemies to the verge of destruction. This, as we have shown, is exactly what Great Britain is threatened with at the present day.

Both versions of the prophecy imply that the descendants of Joseph would be the objects of great *hatred*, the natural result of which would be "*revilings*" against them and "*plots*" for their overthrow. This is just what took place in the case of Great Britain at the time of the Boer war. For not only was that war a plot on the part of the Boers themselves to drive the British out of South Africa, but the plot would never have been formed, and the hatred which stimulated it would probably never have arisen or been characterised by the bitterness it attained, had it not been for the secret action and plotting of Jesuit agitators.

It was accompanied, as we know, by a storm of "*reviling*" throughout the Continent, also excited by the Jesuits, who "*assiduously plotted*" to form a coalition of Powers for our destruction. It was, therefore, so far an exact fulfilment of Jacob's prophecy, and it took place, as

indicated by the prophecy, at the moment when the tide of emigration to the Colonies had reached its full height. It would seem to have been, as in the case of other prophecies, a first phase in the fulfilment of the prophecy and a foreshadow of what is yet to come.

The "*Lord of the archers,*" which is evidently an expression to denote the Lord of great armies or armaments, was not able at that time to "press hard" upon us; and although at one time we suffered considerable reverses and anxiety, it could not be said that the nation generally was "*sorely grieved.*" Nevertheless, the Boer war and the enmity which broke forth at that time throughout Europe was a revelation of the hostile forces which may yet be arrayed against us.

It is evident also that, not only Germany, but our secret enemies, the Jesuits, are still "*assiduously plotting*" for our destruction by their endeavours to set the masses against the classes, to separate the Colonies from the Mother Country, to overthrow the institutions of the nation, and to weaken and, as far as possible, do away with the defences of the country.

It is therefore certain that, if the British are the descend ants of Joseph, Jacob's prophecy will sooner or later be fulfilled in every detail. The Lord of the archers will "*press hard upon us,*" and we shall be "*sorely grieved,*" and this could only be the case in the event of a more or less successful German invasion, which would bring the horrors of war to thousands of English hearths and homes. Nothing short of this would fulfil the terms of the prophecy, for, as long as war is waged by our soldiers and sailors outside the country, the greater portion of the people are almost indifferent to it, and only a comparatively small portion feel any real anxiety as to the result.

It seems clear, as already said, that the invasion will come as a judgment upon the nation for its rejection of God and union with the idolatrous Churches of Christendom, and it will probably be acknowledged as a judgment by numbers who are now indifferent and unbelieving. It is also possible that many will recognise that it was for exactly similar sins that ancient Tyre, which was such an exact type of Britain, was destroyed.

Tyre had been in close alliance with the kings of Israel and

had acknowledged the God of Israel, but no doubt had been involved in the general falling away which characterised Israel, until at last she joined the idolatrous worship of the other nations; for it is written that "After the end of seventy years, according to the days of one king, Tyre shall sing as a harlot, and shall commit fornication (the symbol of idolatry) with all the kingdoms of the world upon the face of the earth."

What ground, then, is there for hoping that the same fate will not befall Britain if guilty of the same sins? In short, if the British are *not* Israel, *this is to be their fate.* For it is written concerning Israel: "I will make a full end of the nations whither I have driven thee, but I will not make a full end of thee" (Jer. xlvi. 28).

When, therefore, the invasion takes place and the nation is "sorely grieved," and the prophecy of Jacob is seen to be exactly fulfilled, many who have hitherto resented the idea of the British being the ancient people of God, may, in the terror, anxiety and suffering of that time, be only too glad to believe that they are the very people referred to in the prophecy and under the special protection of God.

For the patriarch goes on to say—

"*But his bow abode in strength, and the arms of his hands were made strong by the mighty One of Jacob—even by the God of thy fathers, Who shall help thee.*"

The Septuagint version, which may be regarded as a further statement of the patriarch recorded by another writer, is as follows:—

"*But their bows* (the lords of the archers) *were broken in pieces with violence, and the arms of their hands were loosened by the hand of the mighty One of Jacob, (thence is the strength of Israel) by the God of thy father.*"

The words imply signal and even miraculous help, without which the British cause would be seemingly hopeless; for, should the Germans succeed in even partially disabling the British fleet, they would be able to land such a force on our shores as would, humanly speaking, over-power all resistance on our part. Not only have our weak, regular forces been cut down, but, in spite of the ever-increasing menace of invasion, there has been a resolute refusal to organise any of

our valuable reserves; while all the important dockyards and ports, upon which the very life of the nation depends, have been practically stripped of their defences against an attack by land. Thanks to the "assiduous plotting" of our secret enemies, the country is almost naked and defenceless against a really formidable attack.

The exactness of the fulfilment of Jacob's prophecy as applied to Great Britain, as well as the fulfilment of the other prophecies relating to the present time, together with the numerous evidences—prophetical and historical—that the British are the descendants of the people chosen out of all the rest of the world to be the special people of God, cannot fail, when realised, to have a deep and far-reaching effect upon a large portion of the nation. It will tend to unite the nation as brethren and to neutralise the efforts now being made by our secret enemies to disintegrate both the nation and empire and to set class against class, and it will show those enemies that, however perfect their plans for our destruction, the promise of God is true—

"*They shall surely gather against thee, but not by Me. Whosoever shall gather against thee shall fall for thy sake.*" "*No weapon that is formed against thee shall prosper*" (Isa. liv. 15, 17).

It may be worthy of note that, in the Septuagint version, the patriarch prefaces his prediction of the coming trouble by the words, "*Turn unto me, my younger son.*" Both Manasseh and Ephraim were reckoned among the twelve tribes as sons of Jacob, and the words of the patriarch, which may be regarded as prophetic, would therefore refer to Ephraim. To turn to Jacob implies to turn to the faith and God of Jacob, and this is what may be the effect on the nation of the suffering through which it will have to pass.

The nation is now sunk in sloth, indifference and unbelief, and nothing short of an invasion by which it will be sorely grieved will arouse it from its stupor. This it will certainly do, and the efforts which patriots are now making to induce the nation to organise its defensive forces will at last be crowned with success. Hitherto they have been in vain, nor will the nation be induced to put forth its latent strength until it has passed through the bloody ordeal.

This also appears to be part of the purpose of God; for if

the British are Israel, they are to stand forth during the great day of the Lord as champions of God and the truth against a world wholly opposed to Him. The fact that God will re-awaken the belief of the British nation and separate it from the infidel and idolatrous nations of the Continent just before the opening of the great day is an evident sign of this purpose; and the means by which it will be prepared for the conflicts of the last days and induced to put forth its full strength and become "a nation in arms," is equally a sign of that purpose. If, then, this is to be the effect of the fulfilment of Jacob's prophecy, Britain, at the opening of the great day, will occupy the exact position, and be prepared to fulfil the very part assigned to Israel in the conflicts of the last days.

We have seen the necessity of rousing the British from their present state of lethargy and indifference, and the probable means by which it will be effected. It is also implied that the same rousing up will be necessary in the case of Israel in order to prepare the nation for the strenuous conflicts of the last days. For in Balaam's prophecy the prophet, after referring to the great colonial expansion of Israel and the power and exhaltation of the kingdom, says, "*He couched, he lay down as a lion, and as a great lion. Who shall stir him up?*" The words indicate a state of lethargy and security from which, as in the case of a lion, means must be taken to stir him up. But the prophet implies that this will be done. "*Behold the people shall rise up as a great lion and lift himself up as a young lion. He shall not lie down until he eat of the prey and drink the blood of the slain.*"

The great military prowess of Israel in the last days is the subject of many prophecies. It is foretold of the descendants of Joseph, whose horns are likened to the horns of unicorns, with which he *pushes the people together to the ends of the earth.* Balaam also says of Israel, "*He hath as it were the strength of an unicorn. He shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows.*"

The prophecy, as indicated by verse 7, evidently refers to the times of Israel's colonial expansion and empire, and especially to the *latter days* (ver. 14) and to the destruction of Moab, Edom and other nations, which must exist at the present day under other names.

It is also expressly stated by the prophet Jeremiah, writing long after the casting away of the ten tribes, that God would yet make use of Israel for the destruction of other nations. Thus God is represented as saying of Israel, "*Thou art My battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms,*" &c.* As this has never been fulfilled, it seems evident that it must refer to the destruction of the rebellious nations who fight against Israel in the Great Day of the Lord. For Israel, as the recognised people of God, must be at that time the especial object of hatred to the nations who have rejected God.

The prophet Micah also refers to the same time, and to the power and prowess of Israel. "*Many nations are gathered against thee that say Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel, for He shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people.*" †

Again it is written, "*And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the flocks of sheep, who if he go through both treadeth down and teareth in pieces, and none can deliver.*" ‡

It is also implied that God will help Israel in those days in a way similar to that in which he helped the nation after they came out of Egypt. "*According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent,*" &c. §

The conflicts of those days and the prowess of Israel are also referred to in Zech. ix. 13—15; x. 3—7; xii. 2—9.

Like the other prophecies that have been quoted, these prophecies show that Israel in the last days must be a nation of great military power and prowess, and this is just what Britain has been in the past, but her warlike power will be vastly increased when she has been thoroughly roused up to realise the urgent necessity for putting forth the whole of her latent strength. There is no nation

* Jer. li. 20. † Micah iv. 11—13. ‡ Micah v. 8.
§ Micah vii. 15—17.

or people which fulfils the requirements of the various prophecies relating to Israel in the last days except Britain, and she does fulfil them, while everything seems to show that she is being prepared to perform the part assigned to Israel in the Great Day of the Lord, and which has been foreshadowed by the part which she took in the wars of the French Revolution, when she stood alone against the forces of anarchy and atheism.

The fact that Israel is to be a great military power in the Great Day of the Lord, now close at hand, proves that the nation must exist under another name at the present moment with all the elements of that power, and as there is so much other evidence which points to Britain as that nation, this fact greatly strengthens the force of the whole argument. Some, therefore, who oppose the conclusion, have sought to neutralise this part of the evidence by asserting that the prophecies of Israel's military power refer to millennial times. But apart from the fact that some of these prophecies clearly refer to the conflicts of the last days *previous to the final restoration of Israel and the second coming of Christ*, such an assertion involves a glaring anomaly.

Are we to suppose that when Christ has "taken His great power and reigned" (Rev. xi. 37), together with His risen and glorified saints (Rev. xx. 4), it will be necessary to employ the armies of Israel to coerce supposed rebellious peoples, who will have just had such a signal evidence of Christ's divine power in the destruction of the armies of the Antichrist by the sword which proceedeth out of His mouth (Rev. xix. 19—21)? To expose redeemed Israel, under such circumstances, to possible death and suffering would be wanton and useless, and inconceivable on the part of Christ. The glorified saints are indeed said to rule the nations with a rod of iron, but most certainly they will not need the assistance of human armies.

The assertion is also wholly opposed to the prophecies of millennial times. The prophet Isaiah says that on the establishment of Christ's Kingdom "*the nations shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more*" (Isa. ii. 4).

Again, speaking of the time when the remnant of Israel

which are left shall be recovered from all parts of the world, the prophet says, "*They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea*" (Isa. xi. 9).

Again we read in the prophet Hosea, speaking of the time of Israel's restoration at the second coming of Christ, "*I will break the bow and the sword and the battleaxe out of the earth, and will make them to lie down safely*" (Hos. ii. 18).

It is also at the time of Christ's reign that it is especially said, "*I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the heathen*" (Zech. ix. 10).

Just previous to the reign of Christ on earth war is to be devastating and universal. The command has gone forth to the nations. "*Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning hooks into spears*" (Joel iii. 9, 10). The command is being obeyed. Europe is already an armed camp in preparation for the time when "nation shall rise against nation and kingdom against kingdom." It will be God's answer to those who, from selfish, covetous, or sinister motives, now cry "Peace, Peace," and think to ensure it by measures which wholly ignore the evil passions of human nature. But when He who "*maketh wars to cease unto the end of the earth*" * has taken His great power and reigned it is clear that there will be no war.

If so, the prophecies of Israel's military might must be fulfilled during the present age, and therefore in the immediate future. Where, then, is this nation who is to fulfil them?

But there is another side to the picture. It is the purpose of God to redeem Israel from all iniquity. For at the time of their restoration to the land of their fathers, God says, "*I will put My law in their inward parts and write it in their hearts, and will be their God, and they shall be My people, and they shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them unto the greatest of them*" (Jer. xxxi. 33, 34). In other words, "the gift of righteousness," which is received only by the comparatively few true Christians in the world, will be bestowed on every individual Israelite, and

* Psa. xlvi. 9.

that knowledge of God which is eternal life (John xvii. 3) will be possessed by all.

Thus it is written: "*And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I lifted up My hand to give it to your fathers. And there shall ye remember your ways and all your doings wherein ye have been defiled, and ye shall lothe yourselves in your own sight for all your evils that ye have committed.*" "*Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put My spirit within you and cause you to walk in My judgments, and ye shall keep My judgments and do them. Then shall ye remember your own evil ways and your doings which were not good, and ye shall lothe yourselves in your own sight for your iniquities and for your abominations*" (Ezek. xx. 42, 43, xxxvi. 25—31).

It is plain from these passages that the nation, previous to its repentance and regeneration, will have fallen into grievous sin and idolatry, the evil of which, when they come to realise it, will produce self-loathing and abhorrence. This is the principle of God's dealings with his people. The evil of sin must be made manifest before they can be brought to hate it.

But, as in the case of the Christian, it is only by "much tribulation" and severe chastisement that the pride and evil passions of men, which blind them to the truth, can be overthrown and they can be brought to repentance. So it is to be with Israel.

"*As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm and with fury poured out will I rule over you; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will purge out from among you the rebels and them that transgress against Me, and I will bring them out of the country where they sojourn, but they shall not enter into the land of Israel*" (Ezek. xx. 33—38).

"*And the heathen shall know that the house of Israel went into captivity for their iniquity because they transgressed against*

Me; therefore hid I My face from them and gave them into the hand of their enemies; so fell they all by the sword" (Ezek. xxxix. 33).

Again we read, "*These are the words which the Lord spake concerning Israel and concerning Judah. We have heard a voice of trembling, of fear, and not of peace. Ask ye now and see whether a man doth travail with child? Wherefore do I see every man with his hand on his loins as a woman in travail, and all faces are turned into paleness?*"

This is stated to be as punishment for iniquity. "*Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity. Because thy sins were increased I have done these things unto thee*" (ver. 15).

The prophet proceeds: "*Alas, for that day is great, so that there is none like it. It is even the time of Jacob's trouble: but he shall be delivered out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, for I am with thee, saith the Lord, to save thee. Although I make a full end of the nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished*" (Jer. xxx).

This grievous "time of trouble" is plainly that spoken of by the prophet Daniel, "*a time of trouble such as never was since there was a nation even to that same time*" (Dan. xii. 1), and it is evident, therefore, that the tyranny and yoke of bondage which is to be broken will be that inflicted by the mighty antichristian king, portrayed by the prophet in Dan. xi., and who is to be destroyed with his hosts at the last great battle of the world.

The point to be observed is that Israel, with the rest of the nations, falls for a time under the universal idolatry established by the Antichrist; but Israel alone of all the nations will, after much suffering, be delivered from it, while the rest of the nations are to be destroyed. It evident that these nations are the nations of Christendom who have rejected and risen in rebellion against God, and who are to constitute the Empire of the Infidel King.

How Israel, in spite of the severe sufferings the nation has to undergo, may yet fulfil the predictions of their remarkable warlike prowess in the last days may be explained if they are the British. This will be pointed out in the further examination of the Apocalyptic prophecy.

CHAPTER XX.

The Seven Seals.

If all the salient features in the past 2,520 *years* have their corresponding events in the last 2,520 *days*, we must conclude that the events foretold in the Apocalypse, and which have been, or will have been, fulfilled during the 1,882 *years* of the Christian dispensation, will be again fulfilled by corresponding events during the last 1,882 *days*. In considering, however, the future literal fulfilment of the prophecy, we can only point out the general principles of interpretation, and the *probable* nature of the events which are to take place, while recognising that the increased light, which will be thrown upon the prophecy during the actual period of fulfilment, may necessitate various modifications of our forecast. It will be seen that the general clue and key to the future fulfilment is furnished by that of the past.

According to the spiritual fulfilment, it appears that, just before the opening of the Great Day, Britain will separate herself from the idolatrous Churches of the Continent, while the resurrection of the two witnesses symbolises the revival in Britain, at that time, of belief in the authority and inspiration of the Bible. This will be followed by the solemn and startling evidence of the resurrection of the just and the translation of living saints, which will certainly be most fully apparent and recognised in this country, for it is the chief seat of true Christianity and true Christians. The effect must be a great awakening, which cannot fail to result in the conversion of many and the going forth of numbers to preach the Everlasting Gospel in all parts of the world, saying, "Fear God and give glory to Him, for the hour of His judgment is come"—as indicated by the prediction of the first angel in Rev. xiv. in the spiritual fulfilment.

If so, then on the opening of the Great Day, the Gospel will again be seen going forth in its purity "conquering, and to conquer," and the event symbolised by the first seal will again be exactly fulfilled.

During this time it is certain that Britain will be subject to

the hatred of the other atheistic nations. It will be a time of general anarchy, bloodshed and war. Nation will rise against nation, and kingdom against kingdom, and we may expect that the events which followed the French Revolution will be repeated on a vaster scale, and that Britain and her colonies and the United States will be united against the world.

The previous events related in the last chapter — the Reformation in Britain and the probable invasion by Germany—will have made Britain a "nation in arms" with a fleet probably of greater strength than ever before, and not only the past prowess of the British in war, but the promised help of God as long as they are faithful to Him, should make them invincible, so that "five shall chase an hundred and an hundred put ten thousand to flight." It will be the first earnest of the foretold warlike prowess of Israel in the last days. It will also be necessary, for how could the British carry the Everlasting Gospel to every nation unless they were supreme on the sea and able to enforce their demands on land?

But a great change has to take place. If the characteristics of the Beast of Rev. xiii. are to be again fulfilled in the person of the final Antichrist, then for a certain period during his three-and-a-half years' dominion, power will be given him over all kindreds and nations and tongues, and all that dwell upon the earth shall worship him whose names are not written in the Book of Life. This would imply that numbers in Britain must for a time fall under his influence and dominion, and before that could be the case, there must be a renewed "falling away" by the nation generally from the purity of the faith indicated by the first seal; even although there may be many both in Britain and elsewhere who will protest against this worship. In other words, the apostasy of the fourth, fifth and sixth centuries, which prepared the way for the rise of the Papal Antichrist, and which was symbolised by the second, third and fourth seals, will be again repeated in the literal fulfilment, by a corresponding falling away preparatory to the universal dominion of the final Antichrist.

This accords with the prophecy of Dan. viii., where the Host and the Prince of the Host, on account of their transgression against the daily sacrifice, are shown to be given

over to the power of the little horn or final Infidel Antichrist.

It must be remembered that, in spite of the revival of belief and the separation of Britain from the idolatrous and atheistic Churches, which the spiritual fulfilment shows will take place just before the opening of the Great Day, there will still remain numerous supporters of Rome and atheistic haters of God in the country, and that these, although subdued for the time, will be embittered by their overthrow and ready to do anything to recover their lost power. Their leaders also working, according to their wont, in secret and using various disguises, may be expected to use every falsehood and sophistry to undermine the renewed belief of the people and inculcate reverence and admiration for the great King whose coming will be "with all power and signs and lying wonders." Moreover, in spite of the renewed belief in the Bible and God on the part of the nation generally, only a certain proportion will truly believe, and the faith of the remainder will be liable to be more or less easily undermined by specious sophistries. By these means numbers, without any true understanding of the truth, will probably be led to regard the appearance of the great antichristian king as the long-foretold coming of Christ Himself. For this is just what a large proportion of the Jews will do, as foretold by Christ.*

We must therefore conclude that Britain, for a time at least, will fall under the glamour of the Antichrist, and that for this period his worship will be established in the country. Moreover, if we take the past fulfilment as the key to the future, this will take place about a year and a-half or about 600 days after the opening of the Great Day, and rather over three years and a-half before the final end.

This renewed subjection of Britain to the idolatry of the last days is only in accordance with what is foretold of Israel. It is also certain that there would be in Britain at that time a large number of people who would oppose and protest against that idolatry, and would in consequence have to pass through

* "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive" (John v. 43). Christ claimed to do everything by the power or name of His Father. The antichristian king will claim to do great signs and wonders by his own power, and it is this manifestation of personal power which will command the admiration of the world.

a period of "great tribulation." This also is in strict accordance with "the time of trouble" through which both Israel and Judah will have to pass.

We may therefore conclude, that the events indicated by the fifth seal, viz., the death of those who refuse to worship the Beast, will be again fulfilled; and that at this time, Britain, as before, will furnish a large proportion of the martyrs and witnesses of God.

But if the past is the key to the future, their continued protest and sufferings will result, as before, in another reformation, or revival of the truth, about one year, or 360 to 370 days, before the end, when Britain will throw off the yoke and worship of the Antichrist, and stand forth as his chief opponent (see *infra* on Rev. x. and xi.).

Moreover, these things remarkably accord with the events described in Dan. xi. We there see Britain, represented by the King of the South, probably about a year before the taking away of the daily sacrifice, and the beginning of the Antichrist's complete dominion, opposing him with a great and mighty army, which is defeated. It is the punishment of the nation's growing apostasy; although just before the taking away of the daily sacrifice Britain checks his career by means of her fleet. But after that she makes no further resistance, which suggests that, through traitors and false teachers in her midst, she had fallen under the influence of the Antichrist; nor is anything more heard of her until "the time of the end," or about a year, or 360 days, before the end, when she is again seen opposing the King of the North. This indicates a reformation, and a rejection of the worship of the Antichrist, and, although again defeated, yet, if the past is the key to the future, she will from that time steadily increase in strength, until the whole Empire is concentrated to dispute the Antichrist's dominion on the field of Armageddon.

The sixth seal is evidently the opening event of the final judgment of the Great Day, and is synchronous with the seventh trumpet, and the seventh vial of wrath.* The

* The *seventh* seal is clearly the concluding judgment of the Great Day, and is described in Rev. xix., where the symbolism of the first seal is again made use of. Christ is there represented coming from heaven, followed by the armies of heaven clad in white raiment and riding on white horses, for the destruction of the hosts of the Anti-

darkening of the sun and moon, the fall of the stars, and the world-wide earthquake in which every mountain and island are moved out of their places, produces abject and universal terror; and the worshippers of the Antichrist throughout the world, who have survived the previous judgments, and have hitherto despised and laughed to scorn the warnings of the witnesses of God, now call on the mountains and rocks to cover them, and hide them from the wrath of the Lamb, convinced at last that "the Great Day of His wrath is come."

This mighty earthquake is followed, as we shall see hereafter, by a mighty conflagration, the bursting forth of the internal fires of the earth, which destroy the countries composing the empire of the Antichrist, and this is succeeded, or rather accompanied, by the utter destruction of his armies on the field of Armageddon. It will be the Literal Fulfilment of the prophecies of the prophet Isaiah: "The Lord maketh the earth empty, and turneth it upside down; the earth shall reel to and fro like a drunkard, and be removed like a cottage." It will be the time when "He shall destroy the sinners out of it," so that "a man shall be more precious than the gold of Ophir" (Isa. ii., xiii., xxiv.).

The sealing of the 144,000 out of the twelve tribes of Israel must be regarded, like the mark set on the foreheads of the servants of God described in Ezek. ix. 4—6, as the sign of their preservation from this general destruction, and it must be interpreted as referring to the actual nation of Israel. But considering the prophecies which speak of their great and unexpected numbers at the time of their final deliverance and restoration, it would seem that the number, 144,000, must be taken in its symbolic sense, as denoting the full and complete number of those who, through the sufferings and terrors of the Great Day, have been brought to repentance, and prepared to receive Christ as their Saviour and Deliverer. "At that time thy people shall be delivered, *everyone that shall be found written in the book*" (Dan. xii. 1).

The great multitude whom no man can number seen in heaven after this, can only refer to the whole Church of the Firstborn, who, as shown by the Spiritual Fulfilment, are at

christ at Armageddon. The interpretation is the same as that of the spiritual fulfilment; for the two fulfilments necessarily coalesce at the end.

this time with the Lord in the air, and beholders of the judgments of the Great Day. But they must now include, not only those who rose from the dead, and the living saints who were caught up to meet the Lord in the air *previous* to the opening of the Great Day, but also all who, *during* the Great Day itself, have laid down their lives in witness of the truth, and for refusal to worship the Antichrist. For the statements in Rev. xx. 4 must include these, as well as the martyrs and witnesses of the past. This does not involve two resurrections, as some have argued. The resurrection of the just will have taken place, and we must conclude therefore that all "who die in the Lord" from that time will at once be raised in their spiritual bodies to join the Lord and the already risen saints in the air. Like the second coming of Christ, the resurrection of the just will have its *two phases*, "the Harvest," and the subsequent "*Gleaning*."

The Trumpet Judgments.

On the same principle of interpretation, the judgments symbolised by the seven trumpets, will be again re-enacted, and their respective times of occurrence and duration may be expected to correspond with those of the Spiritual Fulfilment. But here the question arises, whether these judgments will be fulfilled according to the strict *letter* of the prophecy? Will they, in short, correspond to the plagues of Egypt, or must we regard them as still, in part at least, symbolic?

It is quite clear, that many of the features of the Apocalyptic prophecy must, even in the *Literal* Fulfilment, be regarded as symbols or metaphors, as in the case of the three forms of the Beast, the two women of Rev. xii., and xvii., which respectively symbolise the true and idolatrous Churches. These and other exceptions forbid us therefore to interpret these trumpet judgments solely in the letter. On the other hand, the signs in heaven of the sixth seal, the sun becoming black as sackcloth of hair, the moon as, or the colour of, blood, the falling of the stars, the mighty earthquake throughout the world, and the great hail of the seventh trumpet, and seventh vial, must be regarded as *literal* events, and are only in accordance with the various cataclysms which, as shown by the past history of the earth, have before taken place. But the description of the locust horsemen of the fifth trumpet, and the horsemen of the sixth trumpet, which,

regarded literally, are like the grotesque and nondescript dragons and other creatures of a child's fairy tale, are strongly suggestive of symbolism; and although we may be mistaken, it seems more reasonable to infer that they represent those myriads of people comprising the nations of the Far East, now being aroused from their long apathy of ages, and already spoken of as "The Yellow Peril," who, through war, invasion, and contact with the civilization of the West, may yet be welded into formidable armies, and spreading westward in countless numbers constitute the most terrible scourge and menace to the nations of Europe.

The event, however, will make clear the nature of the fulfilment of this and other parts of the prophecy.

The Two Witnesses (Rev. x. and xi.).

In the *literal* fulfilment of chap. x., the giving of the little book to the Apostle John, seems to imply that it is *he himself* who is literally to "prophesy again before many peoples, and nations, and tongues, and kings," and this receives some confirmation from the literal interpretation of Rev. xi. For we must conclude that in this interpretation, the two witnesses are two individual prophets, who, when all belief in God and the Bible has been rejected by the world in general, will be, throughout the greater portion of the last Antichrist's dominion and worship, the chief witnesses of the truth to the world, and therefore the chief representatives of the Spirit of Truth. That one of them is to be Elijah, who was translated without seeing death, is clear, both from the statement of the prophet Malachi, and that of Christ Himself (Mal. iv. 5; Matt xvii. 11, etc.). Again, Christ's words concerning the Apostle John, "If I will that he tarry until I come," would seem to imply that he also has never died, and this, together with the literal interpretation of the words of Rev. x. 9—11 suggests that he will be the other witness who will be sent, more especially to the nations who still profess, or had professed Christianity, and therefore especially to the British and Anglo-Saxon race, while Elijah will be sent more especially to the Jews, and other Israelites professing obedience to the Mosaic law, and the Old Covenant.

We may also conclude that the period indicated by the angel, when, with the open book in his hand, he plants his left foot on the sea, and his right foot upon the earth, in

token of possession, will correspond with the period in the spiritual fulfilment which commenced with the Reformation in the sixteenth century; that a remarkable revival of the truth will therefore begin about 360 to 370 days before the end, and that the countries in which it takes place will be, as before, Britain and the Anglo-Saxon countries and possibly Germany.

On the same principle, the death and resurrection of the witnesses will take place at the close of the Great Day, and just before the final judgment portrayed by the sixth seal, the seventh trumpet and seventh vial.

The earthquake which, at the time of the resurrection of the witnesses, destroys the tenth part of the Great City, may be regarded as the harbinger and precursor of the mighty world-wide earthquake of the sixth seal, the seventh trumpet, and the seventh vial; but the question is, What kingdom is symbolised by this tenth part? The spiritual fulfilment indicates that it will be Britain. Now it seems certain, that the final great earthquake, and the mighty conflagration which follows it, will completely change the face of Europe, and destroy the greater portion of its inhabitants. It is quite possible therefore that the preliminary minor earthquake may occur in Britain and, although destructive to many, be the means of forcing all true believers to flee from the country and thus escape the general destruction in the greater convulsions which are to follow. For in Rev. xviii., which describes the great conflagration of Great Babylon, the warning is given "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues." The warning implies that means will be taken to awaken the people of God to their danger, and as these people will be chiefly found in Britain, the previous earthquake in that country would be just what would be required to do so. Its effect, in short, would exactly correspond to that of the *revolution* in Britain following the resurrection of the witnesses in the spiritual fulfilment, and by which Britain will be separated from the idolatrous Churches of Christendom and saved from the great Revolution which ushers in the Great Day of the Lord. The spiritual fulfilment is the type of the literal fulfilment.

The Holy City, which is to be trodden under foot by the

Gentiles, would appear, in the literal fulfilment, to be the actual city of Jerusalem, in the Temple of which the final Antichrist is to place the abomination of desolation, and take away the daily sacrifice (Dan. xi. 31). We are told, however, that the angel is given a reed to "measure the Temple and the altar and them that worship therein," as a token of their preservation. Now this cannot mean that the actual temple, in which the Antichrist places his idols, is to be a secure place of refuge during his 1,260 days dominion for those who worship in it, for they would be the chief objects of his animosity. The action of the angel, which in itself is symbolic, must therefore be understood in a symbolic sense, as indicating the spiritual preservation of those who truly worship God and are faithful to the covenant.

The Vials of Wrath.

Before considering the literal fulfilment of Rev. xii., xiii., xiv., xvii., and xviii., the events of which are consecutive, it will be more convenient if we first refer to the literal fulfilment of the first six vials. We may conclude that they will commence at a period corresponding to that of their commencement in the spiritual fulfilment, and therefore about 130 days before the final act of judgment, and that they will be more or less literally fulfilled, although symbolism, as in the case of the three spirits like frogs which proceed out of the mouths of the Dragon, the Beast, and the False Prophet, is not excluded.

The grievous sore of the first vial inflicted upon the worshippers of the Antichrist, will doubtless be an actual disease, the ultimate result of which will be the terrible plague which, shortly afterwards, destroys the armies of the Antichrist, as described in Ezek. xxxviii. 21; Zech. xiv. 12. The terribly increased heat of the sun, followed by darkness, may also be regarded as among the "fearful sights and great signs in the heavens" foretold by Christ (Luke xxi. 11). On the other hand, when it is said that the sea became *as*, or *like*, the blood of a dead man, it is not necessary to suppose that it will become actual coagulated blood, but viscid and thick with mud and other products, and unable to support life. It will be a sign and precursor, in all probability, of the mighty convulsions of the earth which

are speedily to follow on the pouring forth of the seventh vial. This, however, may not apply to the rivers and fountains of water turned into blood, which will possibly be similar to the first plague of Egypt.

The drying up of the great river Euphrates, in the sixth vial, must also be regarded as literal, and it appears to be indicated in Isaiah xxvii. 12, and perhaps in Isaiah xi. 15, 16.

The drying up of this river is said to be in order "that the way of the kings of the East may be prepared." Taking this, with the passage in Dan. xi. 44, where it is said that tidings out of the *East* shall trouble the mighty king of the North just previous to his final attack on Jerusalem and the Holy Land, "to destroy and utterly make away many," it would seem to imply that "the drying up" was for the purpose of allowing the free passage of formidable armies from the East, in their march to the Holy Land to battle against the hosts of the Antichrist. Britain is shown to be the great opponent of that king during the last days, and, considering the growth of her power and Empire in the East, which would also be the natural point of concentration for the armies of her Indian Empire, and her African and Australian colonies, it would suggest that the drying up of the Euphrates was to be the preparation for the advance of the British forces. They would also naturally enter Palestine on the north, and the plains of Jezreel and "*Ar Megiddo*" or "*Armageddon*," that is, "the mountain of Megiddo," would be the most probable meeting-place of the opposing hosts.

But the future kings of the East are to be Israel, and it is Israel who is especially spoken of as the Lord's "battle-axe and weapons of war," with which He "will break in pieces the nations and destroy kingdoms." Where is this mighty Israelitish nation, if it does not exist under some other name at the present moment before our eyes? And what nation but the British fulfils with such exactness the prophecies concerning the future of Israel and of the descendants of Joseph in particular?

It is plain that, as foretold of Israel, the British will succumb for a time to the universal idolatry of the last days, and fall under the yoke of the last Antichrist, and that if the past spiritual fulfilment is the key to the future literal fulfilment, Britain is to be delivered from that idolatry and

yoke by a Reformation about 370 days before the end, corresponding to that of the sixteenth century. This deliverance is exactly what is foretold of Israel (Jer. xxx. 8). It is plain also that, like Israel, Britain will have to pass through a time of great trouble before she can be delivered, and we must conclude that this time of trouble will consist in the persecution and death of the numerous witnesses of God in her midst *by her own people*, that is, by the virulent atheists and revolutionists who are now making war against the witnesses and seeking to bring about the ruin of the country in the interests of Rome. For these, as already explained, will be the devoted worshippers of the antichristian king. They have the mark on their foreheads.*

In the case of Israel the result of the antichristian king's tyranny is to be the *scattering* of the nation, and this must also be the case with the British. Numbers will fly to distant parts of the world to escape death and imprisonment, and it is quite conceivable that many will seek the highlands of Asia beyond the Euphrates, where, supported by the British in India, and the warlike peoples to the north,† they may eventually be able to form a powerful army capable of attacking the antichristian king in Palestine, and thus constitute those "kings of the East" for whose advance the great river Euphrates is to be dried up, and be the cause of the "tidings out of the East" which fills that king with fury. This much seems to be clear, that the kings of the East are the armies of Israel whose advance is the cause of the anxiety of the mighty king of the north.

In the meantime, taking the past as the key to the future, it may be expected that Britain, directly she casts off the antichristian idolatry, will rapidly increase in power. For it was not until after the Reformation in the sixteenth century that the power of Britain began to rise, and that the foundations of her present Empire were laid. We may therefore expect that, being signally helped by God, Britain, after being freed from the antichristian yoke, will shortly be able to put a formidable army in the field for the purpose of attacking the antichristian hosts in the Holy Land, and

* See ante, pages 300—302.

† The Afghans claim to he descendants of some of the Ten Tribes, and there is strong evidence that this is the case. If so, refugees from Britain at that time would be welcomed by them.

that the advance of this army will constitute the tidings out of "the North" which infuriate the antichristian king.

If, then, the British are Israel, it will be from the time that they cast off the antichristian idolatry, corresponding to the Reformation in the sixteenth century, or about one year, or 370 days, before the end, that the prophecies of the great power and prowess of Israel will receive their complete fulfilment, and although the British are at first defeated again in Egypt by the King of the North, this will probably be the last of his successes, after which the power of the British and Anglo-Saxon race will rapidly increase, and that of the Antichrist decline, until the destruction of the latter at the meeting of the opposing hosts on the field of Armageddon.

In spite, however, of the evidence in proof of the British and Anglo-Saxon race being Israelites of the lost Ten Tribes, there exists the strongest prejudice, even among pious people, against such a conclusion. But, without now meeting the objections they have raised against it, and which are largely based on superficial views of the question, it may be pointed out that, if the British are *not* Israel, they must be included in the foretold destruction of the other nations at the final judgment of the Great Day, from which Israel only is exempted. "*Though I make a full end of the nations whither I have driven thee,* yet will I not make a full end of thee" (Jer. xxx. 11). Britain, in short, must in that case be one amongst the "*all nations*" who are to be gathered against Jerusalem for their destruction, and who are to be "broken in pieces" by Israel (Joel iii. 2, 12—14; Zech. xii. 9; Jer. li. 20, etc.). But the parallel of the past, and the predictions concerning the future, indicate that this will not be the case, but that, in spite of traitors and false preachers within and enemies without, Britain will eventually range herself wholly on the side of God, and take, in fact, the very position which the prophecies assign to Israel in the last days.

CHAPTER XXI.

The Literal Fulfilment. II.

The Dragon and the Beast (Rev. xii., xiii.).

It is clear, from Dan. ii. and vii., that the Roman Empire is the *fourth* and is also to be the *last* Gentile kingdom on earth, and that which is to be utterly destroyed at the second coming of Christ. Therefore, both the Dragon with seven heads and ten horns, and its successor, the Beast, which is to be destroyed at the second coming of Christ, must, in the *literal*, as in the spiritual fulfilment, represent different phases of that Empire. The *spiritual* interpretation showed that this Empire is to rise again during the Great Day of the Lord, and under a final head go into perdition, and it was also shown, in the *spiritual* fulfilment, that this Empire, symbolised by the Beast of Rev. xvii. which ariseth out of the abyss, has two aspects, one of which is described as "*it is not*," that is, "it is not" as an undivided empire, but is in a state of disintegration, and it is evident that this must be its state until the last three and a-half years, when it will be welded together under the final or eighth head. Hence, during the first year and a-half of the five years of the Great Day, *i.e.*, the first year and a-half previous to the three and a-half years of the final Antichrist's dominion, it will be in this state of disintegration, and during this period the ten kingdoms would seem to exist in the form of Republics, like that of France before the rise of Napoleon I. This is clearly implied by the statement, that when shown to the apostle in the non-existent state of the empire, the ten horns are without crowns, and it is said that the ten kings have "*no kingdom as yet*, but shall receive power as kings one hour *with the Beast*."

This is also exactly the state of the ten kingdoms under their first or Dragon form in the *literal* fulfilment of Rev. xii. The ten horns have *no crowns*. The kingdoms will be without kings, but will be under the guidance of the Dragon or Satan, carrying out his will, and therefore animated by the spirit of anarchy, murder, lawlessness, and

atheism which, as in the French Revolution, will have broken forth into open and violent expression in the great Revolution which ushers in the Great Day; and this will be largely due to that general intercourse with and "seeking" the supposed spirits of the dead now rapidly spreading throughout the world, and which must place its votaries under the rule and guidance of evil spirits or demons who are the angels or servants of Satan.

In the *spiritual* interpretation of Rev. xii. the man-child, in its primary sense, must represent Christ who is the type of His Church, which is His body, and which, like Him, is to rule the nations with a rod of iron. Hence, in the *literal* interpretation, the man-child can only represent the true Church, and the birth would seem to represent the moment of the resurrection of the just, and the ripeness or perfection of those living Christians who will be counted worthy to escape the judgment of the Great Day. It is the moment of the manifestation of the Church of the firstborn—its birth to eternal life. It implies, therefore, that the literal fulfilment of this portion of the prophecy commences *just before* the opening of the Great Day.

It is said that "the woman cried, travailing in birth, and pained to be delivered." This indicates a time of spiritual distress, pain, and conflict, which is just what we might expect from the events which the spiritual interpretation shows must take place just before the opening of the Great Day, viz., the general rejection of Christianity throughout Christendom, the death of the witnesses, and their subsequent revival in this country. It will, evidently, be a time of intense spiritual inquiry and heart-searching, when thousands will probably be brought to repentance at the eleventh hour, when numbers of the poor and despised, the spiritually "maimed, and halt, and blind," from "the streets and lanes of the Great City," and "the highways and hedges" outside it, will be gathered in, and those who have long heard and despised the truth will be shut out (Luke xiv. 21—23).

It is further said, that the Dragon stands ready to devour the man-child as soon as it is born, which would seem to indicate that the Dragon, as represented by Rome and the Atheistic peoples of the Roman Empire, will use every means, at this time, by false doctrines and persecutions, to kill or arrest this spiritual awakening, and false prophets and

false Christs shall deceive, if it were possible, the very elect, and only those who truly believe in Christ and in His words will overcome. This is already in course of fulfilment.

By the flight of the woman into the wilderness, we must conclude that there will be many superficial or lukewarm Christians, like the foolish virgins, who, left behind to endure the terrors of the Great Day, will have their eyes opened to the truth, and will constitute a great and increasing body of true witnesses of God during the reign of the final Antichrist, and that a portion of them will be able to fly to some place of concealment where they will be hidden from the eyes of the world.

The war in heaven, and the casting out of Satan and his angels, in the *literal* fulfilment may be regarded as *literal* events. It would seem that Satan has now access to the presence of God, where he accuses the people of God day and night (Job i.). The presence of the Church of the firstborn in heaven is the signal for his being cast down to the earth, where he proceeds to carry out his malignant designs by vesting "his power and seat and great authority" in the final Antichrist, who it would appear is directly energised or possessed by him. For it is evident that the Beast of Rev. xiii., to whom the Dragon gives "his power and seat and great authority," is not, as in the spiritual fulfilment, a succession of individuals wielding the power of the ten kingdoms, but the last personal Antichrist of Dan. xi.

In like manner, we must interpret the two-horned Beast as a personal false prophet, and head of that portion of the former idolatrous priesthood who have escaped destruction in the Great Revolution, and who will welcome the final Antichrist and enforce his worship.

The seven heads of these two forms of the Beast must be interpreted similarly to those of the spiritual fulfilment, except that the Papacy, in the literal fulfilment, cannot be regarded as a literal head of the Beast or Roman Empire. The Papacy was a *spiritual* head wielding indeed the power exercised by the emperors over the ten kingdoms of the West, but those kingdoms were not united in the form of an empire, but in a state of disintegration, and the Papacy was not the acknowledged head of the Empire. Therefore the seventh head, which succeeds the sixth head, or that of the

emperors, must, as in the spiritual interpretation, be the Napoleonic head.

The head which receives the deadly wound with a sword and yet lives, must, of course, be the last personal Antichrist, who will be the eighth head and also the seventh, and the same as the seventh-eighth head described in Rev. xvii., and all that applied to the Papacy in the spirital interpretation of Rev. xiii. will, in the literal interpretation, be fulfilled by him.

It is he who will weld together in one mighty empire the peoples of the ten kingdoms who had previously been under the rule and guidance of the Dragon, or Satan, and the latter will give him "his power and seat and great authority."

The nature of the death and resurrection of this eighth head will be considered hereafter.

The Close of the Antichrist's Dominion.

(Rev. xiv.)

We may conclude that the period of the vision recorded in this chapter will correspond with the period of its fulfilment in the spiritual interpretation. It is therefore the close of the Antichrist's dominion, and the commencement of those judgments by which he and his worshippers are to be consumed; a period which commences therefore about 130 days before the end, *i.e.*, a period corresponding to that between 1789 A.D. and 1917—22 A.D. in the spiritual fulfilment.

Firstly, the Church of the firstborn is presented to the apostle's views, and then three angels are seen flying in the midst of heaven with warnings of the final judgment to the whole world; but whether this will be done by angelic beings, or what the exact nature of the fulfilment will be, the event must determine. Then follows the harvest of the earth, or the removal of all true believers who have escaped the wrath of the Antichrist, and we may conclude that, like those who have been slain by him on account of their refusal to worship him, they will be caught up to meet the Lord in the air, and will be included with the saints who return with Him for the final judgment on the armies of the Antichrist recorded in Rev. xix. These, however, will not include the great mass of the Israelitish (British ?) nation, who, although

opposers of the Antichrist, must be, like many professing Protestants at the present day, still under that "blindness in part" which is not to be removed until the actual appearance of "the Deliverer" (Rom. xi. 25, 26).

Immediately after this, the treading of "the winepress of the wrath of God" takes place, and this evidently refers to the great battle of Rev. xix., in which the hosts of the Antichrist are destroyed by the heavenly horsemen, the fearful slaughter of which is briefly indicated by the words,—"And blood came out of the winepress even unto the horses' bridles by the space of a thousand and six hundred furlongs" (compare Rev. xiv. 19, 20 with Rev. xix. 15).

The Seventh-Eighth Head of the Beast. (Rev. xvii.)

The literal interpretation of Rev. xvii. requires a similar interpretation to that of the spiritual fulfilment. The woman whose seat is on the seven-hilled city of Rome must symbolise the idolatrous Church of Christendom under the sway of Rome during the whole period of the non-existent state of the Empire. But in the literal fulfilment the eighth head of the Beast, who is to arise out of the abyss or state of death, and who is also represented to be the seventh or "of the seventh," is clearly the resuscitated seventh head of Rev. xiii., who it is also implied will rise from the dead. In Rev. xiii. he is represented merely in his dynastic aspect as the seventh head, while in Rev. xvii. he is represented in his more personal aspect as the final king of the seventh head or dynasty of the resuscitated Roman Empire, which is also to arise out of the abyss.

It is stated in Rev. xvii.,—"The Beast that thou sawest *was* and *is not*, and shall arise out of the bottomless pit (or abyss) and go into perdition"; and again,—"The Beast that was and is not, even he is the eighth, and goeth into perdition." It follows from this that the eighth head, at the period which the vision represents, is *dead*, but is to rise from the dead, and is someone who had previously existed; and as the period of the vision exactly accords with the conditions existing at the present time, it would imply that the eighth head *is some one who is now dead.*

Now we have seen that, in the literal fulfilment, the

seventh head of Rev. xiii., who is the same as the seventh head of Rev. xvii., must be regarded as the successor of the Roman emperors, and the true successor of the emperors, who for "a short space" wielded the power of the Empire, was Napoleon I. In short, both the seventh and eighth heads in the literal fulfilment require the same interpretation as in the spiritual fulfilment. For the spiritual includes the events of the literal fulfilment, and therefore in their final features the two fulfilments coalesce and are the same, as in the case of the seventh seal. If then the seventh head is the Napoleonic head or dynasty, the eighth head who is of the seventh can only be the first Napoleon, who was the sole representative of the seventh head, and it would appear, therefore, that he will rise from the dead energised or possessed by Satan.* Some have supposed that the eighth head may be Napoleon III., but the terms of the prophecy seem to require that the eighth head should have been a head of the Roman Empire, which Napoleon III. never was.

This eighth head of Rev. xvii., which is the resuscitated seventh head of Rev. xiii., after being wounded to death, has a name which is to be actually imprinted on the right hand or forehead of his worshippers, and it is the name of a man, the number of which is 666. In all such cases the name thus imprinted would be in the dative case, as "To Apollo," "To Bacchus," "To Cæsar," etc., meaning "*devoted to them.*" If then the name of the seventh-eighth head is "*Napoleon,*" the name imprinted would be "*Napoleonti,*" and the letters of his name in Greek exactly make up the number 666. Every attempt to find a name of any other individual, the letters of which in Greek, the language of the prophecy, make up the required number, has resulted in failure, and as the prophecy indicates that this number is the particular means by which the person is to be identified, we are forced to conclude that this solution is the correct one. It was this number, in short, which has led many to believe that the final personal Antichrist must be a Napoleon.

* The body of Napoleon I. has been embalmed, and has therefore received a mortal wound by a *knife* (μαχαίρας, the knife used for sacrificing animals), which would make his living again inexplicable by any natural cause, such as awaking from a prolonged trance.

The Destruction of the Great City.
(Rev. xviii.)

In the literal fulfilment of the remaining portion of Rev. xvii., and of chapter xviii., the symbolism will be found to require an interpretation which is similar to, and yet not quite the same, as that of the spiritual fulfilment. In the literal interpretation, the woman must still symbolise the idolatrous Church, the seat of whose authority is Rome, but the symbolism is two-fold. The woman is also a great and mighty city, and this Great City, in its widest signification, must be regarded as the antithesis of the Holy City, or true Church, and as comprehending, therefore, all who are not of that Church, excluding, however, those heathen or Pagan nations who, having had little or no knowledge of Christianity, have never rejected it. It must, therefore, comprehend the whole of the those nations of Christendom who bow to the authority and teaching of the idolatrous Church, or who, during the dominion of the final Antichrist, will be his worshippers and faithful adherents. They must all be accounted as citizens of the Great City Babylon.*

This Great City, by whom all the merchants of the earth were made rich, is to be burnt with fire, and at the sight of her burning, described in Rev. xviii., they cast dust upon their heads and cry, weeping and wailing, saying, "Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness." Now, this, in a *literal* sense, can hardly apply either to the Church or City of Rome. The whole language of chapter xviii., in its literal meaning, points to some mighty actual conflagration which is witnessed with awe and lamentation by all the people on earth.

Again, this mighty conflagration does not take place

* It is remarkable that the words "The City Rome" would appear to mean "*The Great City*," while "Babylon Rome" would mean "*Babylon the Great*," or "*Powerful*," the expression used by Nebuchadnezzar for ancient Babylon, "Is not this *Great Babylon* that I have builded?" "*Rome*" is a Greek word, meaning "*strong*," "*powerful*," or "*great*"; but, like numerous words in other languages, it has all the appearance of being of foreign introduction, and not of Greek origin, and there seems reason for concluding that it is an ancient Chaldean or Babylonian word (see Hislop on the word, "Petroroma." "*Two Babylons*," pages 208, 209).

until the very close of the Great Day. That is to say, it takes place *after* the pouring forth of the seventh vial, and the world-wide earthquake which follows, and which alters the whole face of the earth. It would, therefore, take place simultaneously with the destruction of the hosts of the Antichrist at Armageddon, and would seem to be the immediate result of the earthquake, the bursting forth of those subterranean fires to which the earthquake has given vent. Considering, therefore, the world-wide extent of the one, it is evident that the other will be of proportionate magnitude, and will probably destroy those countries of Europe, the peoples of which will constitute the worshippers and empire of the Antichrist, and who, therefore, represent "The Great City." In short, while one portion of his adherents are destroyed at the great battle of Armageddon, it would appear that the remainder will be overwhelmed by the mighty earthquake and conflagration, as implied by Ezekiel xxxix. 6, "I will send *a fire* on Magog and among them that dwell *confidently* (see margin) in the Isles." "The Isles" being the term used to denote the countries bordering on the Mediterranean and other seas. It seems probable, also, from the world-wide extent of the earthquake, that similar conflagrations of minor extent will take place in some other countries, whose inhabitants are worshippers of the Antichrist and therefore citizens of the Great City; for in the words of the prophet the earth is to be "utterly broken down,—clean dissolved,—moved exceedingly," and will "reel to and fro like a drunkard and be removed like a cottage" Isa. xxiv. 19, 20).*

In the *spiritual* fulfilment, the Great City represents the priesthood and devotees of the Church of Rome, who, although now greatly decreased in numbers and influence, formerly comprehended all the peoples of Western and Central Europe. But the Great City of the spiritual fulfilment and the Great City of the literal fulfilment are really one and the same, the latter springing out of, and being merely a new development or manifestation of, the

* From Zech. xiv. it would appear that the effects of the earthquake will produce considerable changes in the Holy Land, and that the conflagration will convert the country represented under the name of *Idumea*, in Isaiah's prophecy, into a country of burning pitch (Isa. xxxiv.).

former; and this new development, as already pointed out, is in progress before our eyes.* For just as Romanism and the Papal Antichrist sprang out of, and were the resuscitation of, Paganism and of the Pagan Empire of Rome in another form, so has modern Atheism, which is the preparation for the worship of the final Antichrist sprung out of Romanism.

The rapid introduction of Pagan rites and doctrines during the Apostacy of the fourth, fifth, and sixth centuries was due to the multitudes, including numbers of the Pagan priesthood, who, Pagan in all but name, flocked into the Church after the already corrupted Christianity of that time had been adopted by the Imperial Court. The result was, that their voice and influence speedily became dominant; Paganism, after its overthrow, was again restored under the cover of Christian names and incidents, and the way was prepared for the dominion and worship of the Papal Antichrist.

In like manner, the priesthood and adherents of the idolatrous Church of Rome, after its overthrow in the mighty revolution at the opening of the Great Day, may be expected to do all in their power to re-introduce the old idolatry in another form, and they will, therefore, be the foremost advocates for the worship of the final Antichrist, who will combine in himself all the claims and assumptions of the Papal Antichrist and Pagan Emperors and Pontifex Maximus, together with the possession of supernatural power. That this will be the case is plainly indicated by the spiritual fulfilment, which shows that the false prophet, or two-horned Beast representing the priesthood of Rome, is to continue until the final destruction, and that they are to be the supporters and advocates of the worship of the Beast in its final form.

Thus the final Antichrist will be practically the successor, and the last and mightiest of the Popes, as well as the successor and last and mightiest of the Emperors of Rome; and, as the head of the revived Roman Empire, his capital and the seat of his power and authority must, as before, be the seven-hilled city of Rome. When, therefore, his worship is established throughout the ten kingdoms of his empire, "the Great City Babylon" will be re-constituted, and all

* See *ante*, pp. 300—302.

his worshippers, the peoples of the ten kingdoms, must be regarded as citizens of that city, and as together constituting it.

It will be seen that there are two phases in the destruction of the Great City during the Great Day. Firstly, as indicated by the *spiritual* fulfilment, there will be, during the first year of the Great Day, and as one of the principal results of the Great *Revolution*, the overthrow of the idolatrous Churches of Christendom, which under the rule and guidance of Rome, will have rejected Christianity and adopted and incorporated the various forms of Paganism, of which Spiritualism, Theosophy, Buddhism, etc., are the chief exponents, including probably the ancient sun and nature worship, the revival of which is more or less advocated by various cults. Secondly, at the close of the Great Day there will be the great *literal* earthquake and conflagration, which destroys the ten kingdoms constituting the Empire of the Antichrist, and to some extent other countries and continents throughout the world where his worshippers exist, and who altogether will constitute the Great City in its fullest significance (2 Pet. iii. 10—12).

The first phase appears also to be plainly indicated by the *literal* fulfilment of Rev. xvii., which describes the wasting and destruction of Babylon, or the Great Whore, by *human agency*, namely, by the ten kingdoms of the Roman Empire in their uncrowned state, that is, while they are Republics only, during the first year and a half of the Great Day, and previous to the dominion of the final Antichrist; and this will be the same event as the destruction of Great Babylon in the *spiritual* fulfilment of Rev. xviii. Secondly, at the close of the Great Day, there is the mighty literal earthquake and the conflagration described in Rev. xviii., which destroys all the countries constituting the Empire and worshippers of the Antichrist. The first will thus correspond to, and be at the same relative period as, the overthrow of Paganism in the spiritual fulfilment. The second will correspond to, and be at the same relative period as, the overthrow of the Church of Rome in the spiritual fulfilment.

In this, as in various other cases, the closing events of the spiritual fulfilment are seen to fit in with, and foreshadow, the events of the literal fulfilment. Thus in the spiritual fulfilment, the resurrection of the witnesses, and the wide-

spread preaching of the Gospel, foretold in Rev. xiv., fits in with, and foreshadows, the preaching of the Gospel in the literal fulfilment of the first seal. The reaping of the harvest in the spiritual fulfilment is the rapture of the man-child in the literal fulfilment. The ten Republican kingdoms of the Roman Empire which are seen to succeed the great revolution of the seventh vial, in the spiritual fulfilment, are the same ten kingdoms, and represent the same period as that represented by the first, or Dragon, form of that Empire in the literal fulfilment.

We see also that the events of the literal fulfilment spring out of, and are the continuation of, those of the spiritual fulfilment. There is no break in the continuity, and the spiritual fulfilment may be said to comprehend and involve the literal fulfilment.

Thus the last Antichrist is simply the last and greatest of the former Antichrists, the final form of the "little horns" of Dan. vii. and viii., and of St. Paul's "Man of Sin." His empire is still that of Rome, "the fourth" and last Gentile "kingdom upon earth," and the Great City of the literal fulfilment is merely the Great City of the spiritual fulfilment in its fullest manifestation and development.

The literal fulfilment is simply the fitting climax, and necessary outcome, of the spiritual fulfilment, the final manifestation of human sin and unbelief, when "transgressors will have come to the full," and the iniquity of the world will be complete.

Nor could this final manifestation of human sin and unbelief be avoided. Repression and coercion cannot destroy sin. The evil of sin and the fruits of transgression must be fully manifested before their influence and fascination can be destroyed, and their meretricious charm and attractiveness, by which men are deceived, can be fully exposed. In spite of the lessons of the past, and the evidence of the evil, tyranny, and cruelty of Paganism and Romanism, and the destructive influence of the latter on human happiness, liberty, and progress, the lesson is still unheeded. Even in Britain, where the people have had the fullest opportunity of recognising the evil of these things, we see that idolatry, false religion, unbelief, and contempt, and hatred of God and the Word of God, are now the characteristics of a large proportion of the nation, and

are rapidly increasing in influence. But if the lessons of the past, and the warnings of the Word of God, are unheeded and only excite contempt and hatred, there is but one remedy.

The fruits of these things, and the terrible evils which surely follow in their train, must be allowed to fully manifest themselves. The drama of the past must be again repeated during the Great Day of the Lord, but in that terribly concentrated form which will bring it home with startling force to the minds of all living, and this, together with the destruction of every hardened rebel against the Truth, will be the preparation for that repentance and conversion of the world which is to take place at the second coming of Christ, when "every eye shall see Him, and they also which pierced Him, and all the kindreds of the earth shall wail because of Him" (Rev. i. 7).

Conclusion and General Summary of Events.

In conclusion, it may be as well for the better comprehension of the subject to give a general summary of the coming events, which appear to be indicated by prophecy.

It should be remembered, however, that the dates of these events must be regarded as tentative only, and as chiefly illustrative of, their general order and sequence. Not only may the received date of Christ's death be two or even four years wrong, but the dates of the true beginning, and consequent termination, of the great prophetic periods are not, in every case, to be absolutely depended upon. Nevertheless, the evidence is sufficiently clear that we are fast approaching the Great Day of the Lord.

Again with regard to the exact nature of these future events. The increased light thrown upon them by further developments may tend to make it necessary to alter or modify some of the conclusions drawn. Yet it is to be observed that, in its cardinal features and principles, the Author's interpretation agrees with that of all the most sincere Christians and true believers in the Word of God in the past, and differs from them only with regard to the nature and significance of future events, of which there was no indication in their time, and the recognition of which, although all-important at the present day, would have been of little value to them. Now, to suppose that they were

mistaken in the more important features of their interpretation would be to repudiate, and treat with utter contempt, the statement of Christ that the most important prophecy of all was given "to *show* unto His servants things which must shortly come to pass" (Rev. i. 1). We must therefore conclude that this statement has been fulfilled, and that the prophecy *has shown* the servants of God in the past all that was necessary for their warning and salvation concerning the nature and significance of the events which were to occur in their time.

But, however true, in the main, the Author's interpretation may prove to be, it is certain that, at the present time, it will be rejected, and its warnings despised, by the world in general. For not only is it written that "none of the wicked shall understand," but that the last days will be characterised by "scoffers" "saying Where is the promise of His coming?" that the day of the Lord shall come as a "thief in the night," and "when they shall say peace and safety," then will "sudden destruction" come upon them. Just, in short, as the Deluge came upon the antediluvian world which had heard and despised the preaching of Noah, "so shall also the coming of the Son of Man be" (Matt. xxiv. 37—39). For, as foretold by the Apostle Peter, the warning conveyed by that event is, at the present day, ignored, and its very reality denied, or explained away (2 Pet. iii. 5, 6).

All this is but the natural result of the wave of scepticism and unbelief in everything Divine, which is sweeping over and dominating modern thought. It is the preparation for, and harbinger of the Great Day of the Lord.

The order and sequence of the principal future events which appear to be indicated are shown in the following table:—

TABLE OF FUTURE EVENTS.

1906.

Spiritual Fulfilment.	*Literal Fulfilment.*
Final termination of the 2,300 years. Revolution in Turkey by Young Turkish party. Commenced disintegration of Turkish Empire. Jews begin to return in large numbers to the Holy Land.	
Commencement of final phase of the "Falling Away" of the peoples of Christendom.	

Spiritual Fulfilment.	*Literal Fulfilment.*
Attainment of power by the Romish and Anti-British party in England.	
ABOUT 1913.	
Holy Land freed from Turkish rule. Return of remainder of Jews to Holy Land. Climax of "Falling Away." The death of the witnesses amidst general rejoicing. End of the Times of the Gentiles. Union of the Churches of Britain with those of Rome and Greece. Great Britain falls under the dominion of Rome.	
ABOUT 1914.	
German invasion of Britain is defeated after much suffering and is followed by a great development of the military and naval power of Britain.	
ABOUT 1915 A.D.	
	The beginning of the last seven years (Dan. ix. 27). The reconstitution of the Jewish nation and polity in the Holy Land. The completion of the Temple at Jerusalem and the restoration of the ritual sacrifices and confirmation of the covenant (Dan. ix. 27). The first appearance of the "King of the North" in Syria at the head of a small following, and his rapidly increasing power (Dan. xi. 21—24).
ABOUT ?	
The midnight cry, "Behold, the Bridegroom cometh." Great awakening in Britain (Matt. xxv. 1—12).	
ABOUT 1917 A.D.	
The resurrection of the witnesses, or the revived belief in the Bible in Britain and among the Anglo-Saxon peoples, causing alarm in the apostate nations and among the Atheists of Britain (Rev. xi. 11, 12).	Attempts of the idolatrous peoples and priesthood to destroy the revived belief in the Bible (Rev. xii. 2—4).

Spiritual Fulfilment.	*Literal Fulfilment.*
Great revolution and overthrow of the dominion of Rome in Britain and separation of Britain from the Churches of Christendom (Rev. xi. 13).	
End of Second Woe. Break up of Turkish Empire (Rev. xi. 14).	
ABOUT THE END OF 1917 A.D.	
"The last Trump" and "the sign of the Son of Man," or the resurrection of the just and their rapture together with the living saints to meet the Lord in the air. Followed immediately by the opening of the Great Day (1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; Matt. xxiv. 30, 40, 41; Rev. xi. 15, 18, xiv. 15, 16).	Birth and rupture of the Manchild (Rev. xii. 5).

THE GREAT DAY OF THE LORD AND BEGINNING OF THE LAST FIVE YEARS.

FIRST YEAR.

World-wide Revolution (Rev. xi. 12—17, xi. 19, xvi. 18—20). Overthrow of all kings and rulers, followed by a state of anarchy and bloodshed in every country, Britain and Anglo-Saxon countries excepted, and from which numbers will have gone forth to preach the Gospel throughout the world (Rev. xiv. 6). Warlike power of Britain.

Separation of the Churches of Christendom into three parts (Rev. xvi. 19).

Great hail; symbolising attacks of Northern nations on the ten kingdoms of the ancient Roman Empire, now reconstituted in the form of Republics (Rev. xvi. 21).

Satan is cast down to the earth (Rev. xii. 7—12).

Opening of the First Seal. Rider on white horse, going forth conquering and to conquer, symbolising a great and successful preaching of the Gospel (Rev. vi. 2).

General state of war; nation rising against nation and kingdom against kingdom. Earthquakes and pestilences all over the world (Matt. xxiv. 6—8).

League formed by the King of the North with the nations composing the ancient Roman Empire, and which league is especially directed against Britain and the Anglo-Saxon people (Dan. xi. 23).

ABOUT THE END OF THE FIRST YEAR.

Judgment of the mystical Babylon or Church of Rome (Rev. xviii.).

Fall of the religious systems of

Destruction of the Church of Rome by the peoples of the ten kingdoms (Rev. xvii. 16, 17).

Second Seal. War of religious opinions in Britain and growing

Spiritual Fulfilment.	*Literal Fulfilment.*
other countries throughout the world (Rev. xvi. 19).	perversion of the truth by the secret agents of the idolatrous priesthood and peoples in order to prepare the way for the worship of the future Antichrist (Rev. vi. 4). Emigration of many true Christians to distant countries (Rev. xii. 13, 14). Warlike power of Britain begins to fail. Defeat of the British in Egypt by the King of the North owing to treachery on the part of the native troops or officials (Dan. xi. 25—27).

LITERAL FULFILMENT.

Second Year.

Commencement of the Trumpet Judgments on the ten kingdoms (Rev. viii.).

Second expedition by the King of the North against Egypt checked by the British fleet (Dan. xi. 29, 30 ; Ezek. xxxviii. 13).

Middle of the Second Year.

The King of the North occupies the Holy Land, puts a stop to the ritual sacrifices of the Jews, places an image of himself in the Temple of Jerusalem, and is accepted by a large portion of the people as their expected Messiah. Persecution and suffering of those who refuse to acknowledge him (Dan. xi. 31—35 ; Rev. xi. 1, 2).

Commencement of his universal dominion and worship. Revival of the ancient Roman Empire as ten kingdoms under ten kings, with the King of the North as their emperor and divine ruler (Rev. xiii., xvii., 12, 13 ; Dan. xi. 36).

Owing to the gradual perversion of the truth in Britain, the greater part of the nation join in the worship of the Antichrist in spite of the protest of the remainder (Rev. vi. 5—8, xiii. 8 ; Dan. xi. 32).

The two Witnesses appear on the earth (Rev. xi. 3).

Commencement of the First Woe. Its nature uncertain (Rev. ix. 1).

Third Year.

Commencement of the Second Woe. Its nature uncertain (Rev. ix. 13).

Fourth Year.

Increasing protest by many in Britain and among the Anglo-Saxon peoples against the worship of the Antichrist. Their persecution. Everyone required to receive the mark or name of the Antichrist on their right hands or foreheads; all who refuse are beheaded. Emigration of multitudes (Rev. xiii. 15—17, xx. 4; Dan. xi. 32—35).

Fifth Year.

Reformation in Britain.

Britain and the Anglo-Saxon peoples reject the worship of the Antichrist and declare war against his empire (Rev. x.).

British forces in Egypt attempt to wrest the Holy Land from the Antichrist, but meet with crushing defeat (Dan. xi. 40).

Gathering of Anglo-Saxon armies in Britain, the Colonies and the East, and their growing power and warlike successes (Dan. xi. 44; Jer. xxxi. 20, 23; Micah iv. 11—13, v. 8, &c.).

Wrath of the Antichrist against the Jews, who also rebel against him. Siege and capture of Jerusalem and fearful time of trouble of the Jews (Dan. xi. 44, 45, xii. 1, &c.).

The Last Hundred and Thirty Days—The Vials of Wrath.

Plague breaks forth on the worshippers of the Antichrist (Rev. xvi. 2).

Owing to internal convulsions of the earth, the waters of the Mediterranean Sea become thick and viscid, and all fish are destroyed (Rev. xvi. 3).

Rivers and fountains turned into blood (Rev. xvi. 4).

Scorching heat from the sun (Rev. xvi. 8, 9).

Plague of darkness (Rev. xvi. 10).

The river Euphrates is dried up to prepare the way for the march to Palestine of the Anglo-Saxon armies which have concentrated in India and the East (Rev. xvi. 12).

Gathering of all nations under the Antichrist to fight against them at Jerusalem (Rev. xvi. 13, 14).

The two Witnesses are put to death. Their resurrection after three days and a-half and ascent into heaven (Rev. xi. 7—12).

Earthquake in Britain (Rev. xi. 13).

Voices in the heaven, warning of the final judgment (Rev. xiv. 6—11).

Mighty earthquake all over the world. The bursting forth of pent-up fires which destroy a large portion of Europe and other parts of the world (Rev. vi. 12—17, xi. 19, xvi. 18—20, xviii. 8—24; Ezek. xxxviii. 20, xxxix. 6).

Simultaneous destruction of the armies of the Antichrist at Armageddon and the coming of Christ with the risen saints in the clouds of heaven (Rev. xix. 11—21, xiv. 20; Ezek. xxxviii. 18—23, xxxix. 1—5, 17, 18).

"*Thou hast a little strength, and hast* KEPT MY WORD, *and hast not denied My name.—Because thou hast* KEPT THE WORD OF MY PATIENCE *I also will keep thee from the hour of temptation, which shall come upon all the world, to try them which dwell upon the earth.*" (Rev. iii. 8—10).

APPENDIX A.

The Galatians.

The original home of the people known as Galatians or "Galatai," abbreviated to "Galtai" and thence to "Keltai" by the Greeks, and to "Galli" by the Romans, and called "Gauls" by us, was in those parts to the north and east of Italy which received the general name of Illyricum. The greater portion of the Galatai migrated to Gaul, and to the north of Spain, and for a long time possessed Western Europe as far as Gades* (Cadiz). But three tribes, composing the Galatai to whom St. Paul wrote, settled in Galatia, and these, even in the days of Jerome, spoke the same language as their brethren in Gaul,† while one of their tribes, the "Tectosages," was the same as the tribe of that name in Gaul.‡ If then, as asserted by some, these Galatians, or Galatai, were Israelites of the lost Ten Tribes, so also were the rest of the Gauls; and in that case the French, their descendants, must be regarded as representing *a principal portion of the lost tribes of Israel*. But the evidence is totally against such a conclusion.

From the statement of St. Paul to Agrippa, "Unto which promise" (the promise made to the fathers) "our twelve tribes, instantly serving God day and night," hope to come" (Acts xxvi. 7), it is clear that all those known to the Apostles as Israelites, were zealous worshippers of God after the manner of their fathers, and were therefore circumcised. But the Galatians, previous to their conversion, were not worshippers of the true God, but of heathen gods (Gal. iv. 8); while the efforts of the Judaizing teachers to induce them to be circumcised, and those of St. Paul to show them its uselessness, proves that they had *not been circumcised* before their conversion. It is clear, therefore, that they were not among those known to the Apostles as Israelites.

The only reason for supposing they were Israelites appears

* Strabo, Lib. II., chap. iv. 4.
† Smith's Dictionary of Bible, "Galatia."
‡ Strabo, Lib. XII., chap. v. 1; Pliny, Lib. V.. chap. xlii.

to be that the Apostle asks them why they should "*turn again* to the weak and beggarly elements to which ye desire to be in bondage;" by which it has been supposed, by some, that the bondage referred to was bondage to the Mosaic law. But if this had been the case, they would have been *already circumcised*, and this they were not. On the other hand, they *had* been in bondage to the Pagan religion, with its multitudinous rites, and observances of days and months and times and years, its appointed fasts, and penances, and bodily austerities; and this bondage was precisely similar in nature, yet still more burdensome than that of the Mosaic law. Hence in desiring to be under the latter, they would return to the same state of bondage from which faith in Christ had delivered them.

It is therefore evident that it was to their state of bondage under the Pagan religion to which the Apostle referred, and to this state of bondage they would have returned by submitting to the Jewish ordinances. There is, therefore, no evidence to show that the Galatians were Israelites; or that the Gauls, and the French, their descendants, have any claim to be the lost tribes of Israel.

APPENDIX B.

The Promised Inheritance.

The promised inheritance was that made to Abraham and his seed, that they should be "heirs of the world." But who constituted the seed? Here we have the explicit statement of the Apostle, "For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children," and again, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," for "they which are of faith the same are the children of Abraham."

It is evident, in short, that the Jews who hated Christ, and rejected the truth to the last, and died in their sins, have no part or lot in the promised inheritance; and the same must be said of all those children of Abraham after the flesh who, like them, have wilfully rejected or perverted the truth. Hence, when Christ compared the faith of the Gentile

centurion with the unbelief of the Jews, He said, "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. viii. 11, 12). The national pride and vainglory which blinded the Jews caused them to deny that the believing Gentiles were included in the promises made to Abraham, but it is implied that they themselves will be excluded from any participation in them, because of that very pride and exclusiveness which was a veil on their hearts when the Scriptures were read, and which caused them to ignore their spiritual meaning.

We are told that "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;" "By faith he sojourned in the land of promise, as in a strange country. . . . For he looked for a city which hath foundations, *whose builder and maker is God*" (Heb. xi. 8, 10).

By this it is implied, that although he himself never received the *earthly* inheritance, yet he looked for a heavenly or *spiritual* one. Again we read, "These all died in faith, not having received the promises—and were persuaded of them—and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. But now they desire a better country, that is, an heavenly" (Heb. xi. 13—16).

Yet, although the inheritance of the saints is here said to be an heavenly one, it is also said to be *on the earth*. For the redeemed "out of every kindred, and tongue, and people, and nation," are represented as saying, "Thou hast made us unto our God kings and priests: and we shall reign *on the earth*" (Rev. v. 9, 10).

So also those who have been put to death for the witness of Jesus, and for the Word of God, and all who have not worshipped the Beast, or his image, or received his mark upon their foreheads or hands, are said to live and reign with Christ a thousand years (Rev. xx. 4).

So also in Dan vii. we read of the horn, or power which was to arise out of the fourth great kingdom of this world, and to "wear out the saints of the Most High." But its dominion at the end was to be taken away and destroyed,

when "*the saints of the Most High* shall take the kingdom, and possess the kingdom for ever" (verses 18, 27). It is clear here that "the saints of the Most High" who are to take the kingdom, are the same "saints of the Most High" who had previously been persecuted and put to death, and the same therefore as those in Rev. xx. who had suffered for the witness of Jesus, that is, all of every age and country who have witnessed and suffered for Christ. They are to reign with Christ upon the very earth where they have suffered,—as it is written, "If we suffer, we shall also reign with Him;" "they which receive the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. v. 17). "He that overcometh, and keepeth My works unto the end, to him will I give power *over the nations:* and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father" (Rev. ii. 26, 27).

Now it is plain that if the saints are to rule over *the nations*, they are to rule upon *the earth*, and as a further proof that they are to reign upon the earth, Christ declared to His twelve Apostles, "Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). This will take place at the sounding of the last trump, when the dead in Christ shall arise, and great voices in heaven proclaim "The *kingdoms of this world* are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (1 Cor. xv., 52; Rev. xi., 15).

It is quite impossible to explain these passages as referring to anything but *the world*, and *the nations of the world;* and it is therefore clear that the saints, the children of Abraham by faith, the redeemed out of every people, and nation, and kindred, and tongue, are to receive the inheritance promised to Abraham. They are to "inherit *the world;*" for, as St. Paul writes, "All things are yours; whether the world, or life, or death, or things present, or things to come" (1 Cor. iii. 21, 22). "He that overcometh shall inherit all things" (Rev. xxi. 7). But what their state of glory and happiness will be, we cannot now conceive. For "eye hath not seen, nor ear heard, neither have entered into the heart

of man, the things which God hath prepared for them that love Him" (Isa. lxiv. 4; 1 Cor. ii. 9).

At the same time it is equally evident that the restored nation of Israel will also inherit the world, and ultimately constitute the principal portion of its inhabitants—the nations of the saved who are to walk in the light of the Holy City (Rev. xxi. 24). Now the Holy City, or Bride of Christ, is the symbol used to represent the whole body of the saints, or spiritual Israel,—all who are counted worthy of a part in the resurrection of the just. It would thus seem that there are two bodies, in two different planes of existence, who will inherit the world, viz., the spiritual Israel and the literal Israel, and that the latter will live under the rule, guidance, and protection of the former.

Finally, it is observed that both bodies will satisfy the condition of the promises made to Abraham and his seed. "They which are the children of the flesh, these are not the children of God, but the children of the promise are *counted for the seed*." "For the promise, that he should be the heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Therefore, before the final restoration of the literal Israel, the nation will have to pass through a terrible time of trouble, at the close of which only those shall be delivered "*who shall be found written in the book*," *i.e.*, only the true believers (Dan. xii. 1). So we again read, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them: I will say, It is My people; and they shall say, The Lord is my God" (Zech. xiii. 8, 9).

Again speaking of the final restoration of the nation, it is written, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they

sojourn, but they shall not enter into the land of Israel" (Ezek. xx. 33—38).

Again we read, "All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us" (Amos ix. 10).

Thus the nation will be purged of all hardened unbelievers preparatory to the conversion of the remainder, when "The Redeemer shall come to Zion, and *unto them that turn from transgression in Jacob;*" and the new and everlasting covenant of grace will be confirmed with them when "all shall know Him from the least of them unto the greatest."

Hence the promised inheritance, whether that of the Church of the Firstborn, or that of Israel as a nation, will only be bestowed on those who are the children of Abraham by faith.

APPENDIX C.

The Kingdoms and Empire of the Final Antichrist.

On account of the great extent of Russia, and her grasping policy in the East, it is thought by some that she is to become the dominant power in the last days, and that the final Antichrist will be one of her future rulers. Hence the anti-Christian King of the *North* in Dan. xi. is interpreted to mean the king of the northern regions of Europe and to refer to Russia; and the chief prince of Rosh, Meshech, and Tubal (Ezek. xxxviii. 2) is similarly supposed to refer to the ruler of Russia, Moscow, and Tobolsk.

But although the similarity of their names gives, at first sight, a seeming support to the conclusion, it fails to take into consideration the great migrations of ancient peoples. There are also seemingly insuperable objections to the theory.

In the first place, it is clear—that the final Antichrist is to be the ruler of the ten kingdoms of the revived Roman Empire, the fourth and last Gentile kingdom on earth, and that these kingdoms will constitute his power. But Russia never at any time formed a part of the Roman Empire, or of the three empires which preceded it.

Secondly, the term "King of *the North*," who is to become strong with a *small people*, is not used by the prophet Daniel to indicate a northern king with respect to the world in

general, but refers solely to the King of Syria and Asia Minor, because it was to the north of Palestine, with the fortunes of whose people the prophecy is alone concerned.

Thirdly, although the rulers of Russia are ambitious, and gradually, by *diplomacy and intrigue*, have acquired dominion over the scattered tribes of Northern Asia, and incorporated them into her empire, she is not constituted to be a great *conquering* power. Her population, although considerable, is scattered over such vast regions that it is practically impossible for her to concentrate her forces for a great war of aggression without leaving other portions of her empire defenceless. The extremities of her vast empire are, for this reason, incapable of defence except at an enormous cost, which, as in the case of the Crimean war, and as will probably be the case in the present war with Japan, can only exhaust her; and it seems highly probable that Japan, with her concentrated resources on the spot, and an army and navy of the highest efficiency, will prove to the world that Russia's power for a war of aggression at such an immense distance has been greatly over-estimated. For although the vastness of Russia's Empire may make it difficult to conquer, yet she may be *bled to death* by an attack on some vital extremity of that empire, such as Port Arthur and Manchuria, which, as in the case of Sebastopol, she is bound to defend. Russia, in short, resembles more nearly a huge mammoth or elephant, than a ferocious beast of prey.*

The whole history of the past shows that the great conquerors of the world have been rulers of highly civilised populous states, whose concentrated resources are quickly available, and whose limited frontiers are easily defended. The only exception to this is the case of those nomad hordes, like the Tartars and Mongols, whose vast populations, overflowing their original habitat, forced them to seek new territories. But the very contrary is the case with Russia, whose vast population have no desire for conquest, and only require peace and freedom to develop their own territories. In short, her aggressiveness is solely due to the ambition of a small ruling caste, which in the event of revolution would disappear.

Fourthly, Gog, Meshech, and Tubal, are the names of the sons of Japhet, whose descendants we are told in Gen. x.

* This forecast has since been proved to be correct.

peopled the isles or "shores" of the Gentiles, *i.e.*, the shores of the Mediterranean and Euxine Seas. From the notices of these people in Smith's Dictionary of the Bible, it would appear that their original habitat was the vicinity of the Caucasus, and the north of the Euxine, from whence they would push westward along the shores of the Mediterranean. For an almost glacial period prevailed over northern and central Europe even in the time of Herodotus.

Even if any of them at one time occupied Russia, the bulk of them must have been long ago pushed westward by the successive hordes of Huns, Slavs and Tartars which invaded and occupied Russia, and it is quite certain that the present population of Russia is chiefly composed of these races, and not of the original people of Meshech and Tubal. What people of Europe now represent the original people of Meshech and Tubal it would be difficult to say. In the case of the people of Tubal it would seem that they were subsequently known as *Iberians*,* the bulk of whom left Eastern Europe and settled in Spain, giving their name to that country. Meshech may, in like manner, be represented at the present day by some other people of Southern or Western Europe.

But from the mention of the leader of the armies as the chief prince of Meshech and Tubal we must conclude that these peoples will be the most important of the nations which constitute the Antichristian king's empire.

There seems to be little doubt, however, that Gomer is now represented by the French who, indeed, recognise their descent from him, and have called one of their battleships "*The Gomer*." Josephus says that "Gomer founded those whom the Greeks call Galatai, but were then called Gomeroi." The "Galatai" are of course the "Keltai" or "Kelts," "Galatai" being also corrupted by the Romans into "Galli," from whence our word "Gauls." These were the original people of Gaul, and still form the chief portion of its inhabitants. The Kimmerians or Kimmeri, whom the Scythians drove out of the country to the north of the Euxine and pursued into Asia Minor, are also believed to have been of the same race. They settled in Asia Minor and are supposed to be the Galatai or Galatians to whom St. Paul wrote his epistle. The tendency of these people shown by this epistle

* Smith's Dictionary of Bible, "Tubal."

to be led away by superstitious religion has always been characteristic of the emotional and superstitious Keltic race. It was so in the time of Cæsar, who contrasts the religion of the Keltic Gauls with that of the ancient Germans, who peopled the British Isles. The Welsh, who are partly of Keltic race, exhibit much of this emotional and superstitious character, especially in their religion.

By many people the Kimmerian Galatai are supposed to be the same as the "*Cymry*" or "*Cimbri*." But if this were the case, then we must conclude that the *British* will form a portion of the Antichrist's armies, as there can be no question that the early British who opposed Julia Cæsar, and formed the principal population of Britain before the advent of the Saxons, were these "Cymry" or "Cimbri." But not only does prophecy indicate that a very different part will be played by the British in the last days, but the identification of the Cimmerians with the Cymry seems to be based merely on a superficial resemblance of the two names, and on a statement by Strabo that the Greeks called the "Cimbri," "Cimmerii." * In saying this, however, he recognises the distinction between the two names, and merely records an instance of the universal custom of calling a people by the name of the country they inhabited, although the country may have received its name from a previous and totally different race. Thus the Cimmerians gave their name to Cimmeria, and the country still retained its name after they were driven out by the Scythians, who, in accordance with custom, were called by the Greeks "Cimmerians" after the name of the country. The true Cimbri or Cymry were the Scythians, who drove out the Cimmerians. For we find them centuries after the expulsion of the Cimmerians occupying the country of the Scythians on the northern shores of the Euxine, from whence, about a century before Christ, they migrated in vast numbers to Western Europe, defeating several Roman armies, and, although afterwards defeated with heavy loss, eventually settled in Denmark and Britain.†

* Strabo, Lib. VII., ch. ii. 4.

† Their repeated defeats of powerful Roman armies is quite in keeping with the warlike prowess of the Scythians, the progenitors of the British, but not of the Cimmerians, who were easily conquered by the Scythians.

It is implied that Gomer and Togarmah are people of a northern country, and it is quite possible that the latter may represent the Germans, or a large portion of that nation, which is composed of many nationalities. For the statement, that the armies "gathered against Jerusalem to battle" are to be composed of "*all nations*," and that "all that dwell on the earth" will worship the final Antichrist, implies that both the Germans and Russians, although not included in the ten kingdoms, will form a portion of his armies. It is also stated in Ezekiel's prophecy that the armies of the Antichrist are to come from "the north parts," and this is descriptive of all the nations of Europe with respect to Palestine.

This much, however, appears to be indicated. Gog and Magog, Meshech and Tubal, were the sons of Japhet, who first occupied the southern shores of Europe, "the isles of the Gentiles," and it would seem that they must be represented at the present day by the Latin nations of Europe or those of Asia Minor, and not by the peoples of the more northern countries, because the inhabitants of the latter, the British, Scandinavians, Germans, and the Slavs and Tartars of Russia, all came to their present countries *long after* the peopling of the shores of the Gentiles by the sons of Japhet, or within the last 2,000 years, and with the exception of the British and Scandinavians all came from the Far East. It is also clear from prophecy that the armies of the Antichrist will consist chiefly of the peoples of the ten kingdoms of the revived Roman Empire, or the nations of Central and Southern Europe and part of Western Asia, and these must, therefore, in the main, represent the nations spoken of in the prophecy of Ezekiel.

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